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J.M.J.D.

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Vol. XLI

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No. 1

UNTO A LIVING HOPE

DAMIAN LEE, O.P.



HILE walking through the woods one day, a young man came upon a strange looking path marked, "Travel At Your Own Risk." In spite of the warning he decided to follow the path and see where it led. He found that some sections were covered with snow, some with mud, and still others with sharp, jagged stones. Soon he overtook a frail old man laboring along the difficult road. The ghostly figure was dragging a burlap bag on the ground behind him. The youth watched curiously as the old man pulled the sack over the snow, through the heavy mud, and then across the sharp stones. Occasionally the man would stop, open the bag and gaze upon its contents with sorrowful eyes. Puzzled by this behavior the youth approached and asked, "What do you have in the sack that causes you such effort to haul and such great sorrow to gaze upon?" The old man looked sadly at the youth and said, "It is my heart." "Then," said the youth, "why do you not pick it up and carry it?" The man tugged at the bag and said, "Because it is a Christian heart laden with duties and obligations that I cannot bear. It is too heavy to raise up and carry in my breast." The man turned to leave and the youth asked, "Where are you taking it?" "I do not know," came the reply as the old man resumed his hopeless journey. The man was again dragging his heart through the cold of indifference, into the muck of temptation, and with great difficulty over the jagged stones of sin. Turning away in horror the youth saw a sign by the side of the road. It read, "This is the road from presumption to despair."

THE BURDEN

For those who walk the road from presumption to despair, life is a burden which gradually tears out the Christian heart for

virtue, the Christian hope for happiness. The history of the Age of Science is a grim reminder of the fact that the gaiety and lightness of the presumptuous heart cannot long be sustained in the face of reality.

One hundred years ago the world had a light and carefree heart. Many believed that man could shape a glorious destiny for himself here on earth. They trusted in science to bring perfect happiness. God would no longer be man's support nor even less his final reward. Science would produce beatitude. That was the presumption that ushered in the age of science. Yet, even as science added new discoveries, new inventions, material success upon success, man came gradually to realize that science alone was not offering the perfect comfort, peace, and happiness for which his spirit longed. In fact it was creating chaos. The final bubble of presumption burst over Hiroshima. Man knew that science could destroy even more effectively than it could comfort and aid him.

But the shock the world received at realizing the failure of science has not turned its eyes to God with hope. The world now greedily seeks to obtain whatever crumb of sensible pleasure vice can offer, whatever thread of material security human institutions can provide. The world has lost its heart for virtue. It no longer strives for the reward that can fulfill the longing of the human heart. It has abandoned all hope of perfect happiness. And this is despair.

THE WORLD WITHIN MAN

That the world should walk the path from presumption to despair is understandable since it does not have the great gift of hope, but that Christians could wander off in the shadow of the world should give us serious reason to pause. Yet it is true. There are many Christians who build a little world within themselves based on false presumptions and, like the old man in the opening allegory, find the Christian life an intolerable burden. There are two types of presumption that tear the heart out of Christian living and lead inevitably to disillusionment, to discouragement, and possibly to despair.

The first presumption is that man can live constantly on the fringes of paganism and not be overcome by its poisonous fumes. Some Christians think they can enjoy all the comforts and pleasures of the sensuous world and escape the trials and troubles of constant Christian effort. They want to live an easy Christian

life, and still, in spite of themselves, be saved by God. They want perfect happiness with God forever in heaven, but they want it on their own earthly terms. They presume on the mercy of God. The second type of presumption is far more subtle, yet on analysis reflects the presumptions of the world. It is the presumption of those who sincerely wish to live a virtuous life, but fail mainly because they do not understand and practice the virtue of hope. They are attracted by the beauty of the Christian life, and though they have only a specious notion of its nature, they decide to live it most perfectly. They plan to walk the path of virtue by their own power. They dream of a Christian life in which all will be sweetness and light. They imagine the path will be strewn with the blossoms of every possible success, and even fancy that they will rival the deeds of the saints. Both types of presumption spur men onto the path of life with a gay and carefree heart. But their high hopes are only presumptions and presumption leads to despair.

Reality has a way of brushing aside such unfounded presumptions and fanciful dreams and reveals, on the one hand, the great difficulties of Christian living and, on the other, the terrible weaknesses of the human being. So he who presumes to live on the fringes of sin soon learns that the temptations are greater than he thought and that he is weaker than he imagined. He will find it difficult to maintain so precarious a balance. The duties and obligations of Christian living become a burden, so that even what is good in his life wearies the soul, and the enticements of sin and self indulgence become all the more appealing. The fall of such a man is easy and the rise is hard, very hard, for there remains no taste for better things, no incentive to rise and to lift the burden once again. Such a man might easily give up hope in the mercy of God. And this is despair.

The one who presumes to walk the path of virtue by his own power soon finds that the constant effort necessary for virtuous living steals some of the sweetness of meager accomplishment, and most of the energy for more perfect attempts. When old faults and failings reappear in the enervated soul of such a person he soon realizes that he is still a rather weak and helpless creature in the face of determined Christian living. He knows the saints far outstrip his puny efforts. His dreams of a self made sanctity begin to fade and with his dreams, his hope. He might give up the valiant fight of the saints and may even decide to be satisfied with himself just the way he is. Disillusionment and

discouragement can tear out his heart for virtue. He may soon be dragging it along the road to despair.

THE WORLD OF HOPE

Our Lord said, "My yoke is sweet and my burden is light" (Matt. 11, 30). He meant what He said. But He meant it for those who truly hope in Him. Only those who practice the supernatural virtue of hope can enjoy the fullness of the Christian life here on earth. The virtue of hope, however, does not change the world outside, it changes the heart of man. Hope does not change the duties and obligations of Christian living, but it does lift up the heart to God to find support in His omnipotent care. God, in His eternal wisdom, designed the virtue of hope for men whom He knew were weak in order to help them live a life which He knew was difficult. Of its very nature hope reaches out to a good that is difficult to attain. For this reason hope makes no presumptions. It does not cause men to dream vain dreams of an easy life, nor does it create any illusions of man's natural goodness and strength. Rather, hope is a strong and realistic virtue that helps man in full view of his own weakness and in the teeth of greatest difficulty to adhere to God as the source of strength and happiness. This world, where everyone will inevitably face trials and troubles, sorrows and suffering, temptations and failings, where everyone must recognize his own weakness and inadequacy, this same world is the world in which men can become saints. This world, where many beguile themselves with presumptions and betray themselves with despair, this same world is the world of true and strong and holy hope.

THE EYE HATH NOT SEEN

Every Christian must walk in this world of human misery. There is no other way. Hope must be a constant companion of the wayfarer in order to overcome the onslaughts of the world, the flesh, and the devil and to overcome the powerlessness of nature to cling to God. The fact of fallen nature is indeed a strong argument for the necessity of the supernatural virtue of hope. Human nature, fallen in Adam, is quick to give up the struggle for eternal happiness which seems so far away and inclined to seek the temporal wealth, honor, glory, or pleasures which are close at hand. But through the supernatural virtue of hope man can adhere to God as his greatest good. Despite the allurements of sin he can draw closer to eternal happiness; not that he can

actually hold eternal life in his hands, but his heart can hold fast to the hope of beatitude. Knowing that God is near to help him through all difficulties and temptations, knowing that such Divine aid makes the crowning glory of perfect happiness possible to him, the wayfarer can reject all that would separate him from God. To keep the hope of eternal happiness with God always close to the heart is a necessary remedy for fallen nature.

The sublimity of eternal beatitude is a more fundamental reason for the necessity of hope in this life. Man by his natural powers cannot attain perfect happiness with God. Even if man did not have the evil inclinations of fallen nature, even if human nature were perfect man would still be unable to achieve the friendship, the companionship, the sharing in, and participation of the divinity. The final, glorious union with God is beyond reach of all human effort. The powers of the human mind alone could not reveal the beauty of the intimate life of God. Man could have no part in the endless joy of divine life. He would be at best only an outsider, a stranger unable to understand the Divine wisdom, unsuited to share the Divine love. The heart of man must be lifted up by a supernatural virtue in order to seek God as its greatest good. This supernatural quality that elevates and sustains the heart in expectancy of eternal beatitude is the virtue of hope that is given to us by God. This is the reason man cannot hope in his own power and goodness. The object of hope is simply beyond the reach of human virtue. "The eye hath not seen, nor the ear heard, nor has it entered into the heart of man what things God has prepared for those who love Him" (1 Cor. 2, 9).

MEASURE OF HOPE

Though no man by his own natural power or by the goodness of natural virtue can merit to enter into the holy presence of God it is made possible to Him through the power of God. The infinite distance between man and his goal of union with God can only be traversed when God, out of the abundance of His goodness, bends down and draws man up to Himself. "No one comes to me unless the Father who sent me to draw him, and I will raise him up on the last day" (John 6, 44). The measure of Christian hope, then, is not the strength and goodness of the creature but the power and goodness of God. St. Thomas teaches that hope should be measured "according to the immensity of His omnipotence and loving kindness" (I II, 64, a. 4). Christian hope, then, should never rise and fall on the estimate of one's own power, but should

continually grow with deeper faith in God's omnipotence and love for His creatures.

God as the source of perfect happiness is the object of the virtue of hope, while the omnipotence of God is the measure and motive force for making hope a vital influence in life. In order to enjoy the full benefits of hope, the Christian must realize not only that perfect happiness is possible of attaining sometime in the future, but that the omnipotent hand of God is at every moment offering the means, the strength, the grace to make every step in time a step toward eternal happiness. The Christian does not struggle alone. The omnipotent and loving hand of God is always ready to give strength to the struggling wayfarer. Until the Christian recognizes and utilizes the aids divine omnipotence offers he will not know the meaning of Christ's words, "My yoke is sweet and my burden is light." It would be well then to consider more carefully the meaning of omnipotence and how it is made manifest in Christian life.

THE OMNIPOTENCE OF GOD

Man is inclined to think of the power of God in much the same terms as the power of nature. He stands awestricken in witnessing a volcanic eruption, a hurricane, or flood. The power unleashed in such disasters is measured by the violence with which it strikes and the amount of destruction it leaves in its wake. Perhaps man's ordinary notion of power always contains some reference to violence because he is so accustomed to see the tyranny with which his fellow men use power for destruction. But it is a mistake to measure the power of nature solely by its violence and destructive force. The great powers of nature also work constantly and quietly to produce the beauty and delicacy of the flower, the life sustaining fruits of the field, the tranquil majesty of a mountain. Similarly, it is a mistake to measure a man's power simply by the intensity of his passion, violence, and destructiveness, for greater powers of mind and will can guide and control the passions and produce a deep understanding and prudent determination that builds rather than destroys. But above all it is a mistake to think of God's omnipotence in terms of tyranny, violence, and destruction. God's power is infinitely more effective than all the powers of nature and man combined. He is indeed All-Powerful. God can do all things, but He can do all things without being a tyrant. He can accomplish anything He wills, but without becoming violent. God is absolutely free in

all that His power effects, but His works are never arbitrary. This is true simply because all that God accomplishes by His power is directed by His wisdom and actualized by His love.

St. Thomas speaks of power in this fashion, "Power is predicated of God not as something really distinct from His knowledge and will . . . inasmuch as power implies a notion of principle putting into execution what the will commands and what knowledge directs" (I, 25, a. 1, ad. 4). The power of God, then, can never actually be separated from His wisdom and love. His power is wise and loving; it is creative power.

Once it is understood that the power of God is not characterized by destructive tyranny and violence, but rather by creative wisdom and love, it is easy to see why the omnipotence of God is the motive of a living hope. For in His wisdom God knows what is best for His creatures, by His love He wills what is best for them and by His power God is constantly effecting what His wisdom directs and His love demands. This is the power upon which Christian hope is based. Since all things are subject to the power of God the Christian can everywhere find the trace of divine wisdom and the touch of divine love that leads to eternal happiness. To those who look with the eyes of faith the world is full, teeming with the manifestations of God's omnipotent care. And each manifestation of His power is a reason for a deeper, truer, more holy hope in Him.

MANIFESTATIONS OF OMNIPOTENCE

Since the power of God is exercised in wise and loving care for His creatures, we should not be too surprised to find that the omnipotence of God is especially manifested in showing mercy. The Church turns our minds to this thought in the prayer of the Mass for the Tenth Sunday after Pentecost. "O God, Who dost especially manifest Thine Almighty power by pardoning and showing mercy, multiply Thy mercy toward us, that hastening after Thy promises, we may be made partakers of the treasures of heaven." In commenting on the opening words of this prayer St. Thomas says, "God's omnipotence is particularly shown in sparing and showing mercy because in this is it made manifest that God has supreme power, that He freely forgives sins . . . and . . . because by sparing and having mercy upon men, He leads them on to the participation of the infinite good which is the ultimate effect of divine power" (I, 25, a. 3). If we would seek to know the greatest manifestation of God's omnipotence, then,

we would not search history for the greatest display of destructive force, but rather for God's greatest display of His most tender mercy.

THE REDEMPTIVE INCARNATION

The Redemptive Incarnation is at once the most perfect act of God's omnipotence and the most perfect act of mercy. St. Thomas teaches that especially through the Incarnation our hope is strengthened and he continues by quoting St. Augustine, "Nothing was so necessary for raising our hope as to show us how deeply God loved us, and what could afford us a stronger proof of this than that the Son of God should become a partner with us of human nature" (III, 1, a. 2). The gentle manner in which God's omnipotent power is revealed on earth will become evident by a brief consideration of the principal events in the life of Christ.

The Annunciation. When the angel announced that Mary was to be the mother of Jesus, she asked, "How shall this happen since I do not know man?" and the angel answered and said to her, "The holy Spirit shall come upon thee and the power of the Most High shall overshadow thee!" Reassuringly, he told Mary that Elizabeth, who was called barren, had also conceived: "For nothing shall be impossible with God" (Luke 1, 32-38). Mary uttered her incomparable *fiat* and the omnipotence of the Most High accomplished its most powerful manifestation in the inviolate tabernacle of Mary's womb. The Word was made Flesh. The Son of God became man. The infinite distance between divinity and humanity was traversed when the Word assumed a human nature from the flesh of Mary. Indeed Mary could say to Elizabeth, "He that is mighty hath done great things to me" (Luke 1, 49). Yet so wonderfully did the power of the Most High effect the Incarnation, so gently was this tremendous power activated that in conceiving Mary remained a virgin.

The Birth of Christ. The prophecy of Isaiah was fulfilled: "A child is born to us and a Son is given to us, and the government is upon His shoulders, and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace" (Is. 9, 6). How regal a birth—this birth of Him upon Whom the government of all things rests, Who is called God the Mighty; yet so humble a birth—this birth of the Christ-child in the stable. How strong a birth—this birth for which God raised up a nation chosen from among nations, saved

from captivity, and preserved through wars that this day might be fulfilled; yet how gentle the birth for even after childbirth Mary remained a virgin.

The Public Life of Christ. Through the miraculous works of Christ the divine power was made manifest on earth. Again that power is shown forth in mercy. Not by the violence of the surgeon's knife but simply by His word and the touch of His hand the sick, the lame, and the blind were comforted and healed. At the call of His voice the daughter of Jairus, the son of the widow at Naim, and the beloved Lazarus rose from the dead. But even more strikingly did Christ manifest the divine power when He forgave sinners for their offences against the Divine majesty.

The Death of Christ. Finally Christ's death fulfilled the loving design for man's redemption. The God-Man died for our sins. He conquered. But He did not conquer with a violent show of force, but by submitting to the will of the Father. "In Him it hath well pleased the Father that all fulness should dwell—And through Him to reconcile all unto Himself making peace through the Blood of the Cross" (Col. 1, 19-20). The wisdom and love and power of God is revealed to us in so humble a way that faith alone can tell us that here on the Cross is the consummation of God's omnipotent care for fallen man.

I TO MY BELOVED AND MY BELOVED TO ME

In His birth, life, and death Christ has manifested to man the power of God. Yet so gently and lovingly did that power flow through His life that we must look with the eyes of faith to perceive that it is power at all. Even as faith reveals the working of divine power in the life of Christ, so too it can reveal the continuation of the divine power working strongly yet with the same gentleness and mercy in our everyday life. When the hand of a priest is raised in absolution before a penitent there is a manifestation of divine power sparing and showing mercy. Sin is destroyed and the burden of eternal punishment is cast off. A soul that was dead lives again. When a priest bows over the host and chalice and whispers the words of consecration, a wafer of bread and the wine of the cup become the Body and Blood of our Lord and Saviour. Only the omnipotence of God could effect this change. Yet how gently that power is brought to bear through the whispered words of a priest. The design of infinite wisdom and the touch of infinite love is never more manifest. The whole Christ, Body and Blood, Soul and Divinity is present on the altar

and the Sacrifice of Calvary is renewed without violence in the unbloody Sacrifice of the Mass. The silent presence of the Eucharist within us through Holy Communion tells us something of divine wisdom and power and love. The God-Man becomes our spiritual food, our strength, our nourishment in the strong yet gentle sacramental union.

HE WHO IS MIGHTY

Certainly every Christian who has been given the faith to believe in the power of the Redemptive Incarnation, who has knelt in the tribunal of Penance, who has assisted at Mass and received the Holy Eucharist has reason to say with Mary, "He that is mighty hath done great things to me" (Luke 1, 49). For every Christian there is abundant reason to hope for eternal happiness through the omnipotent help of God. "His Divine Power has granted us all things pertaining to life and piety" (2 Peter 1, 3). His power never ceases to grant all that is necessary for salvation. With the greatest wisdom and tenderest love God offers at every moment sufficient grace to overcome all human weakness, to bear all sufferings, and finally to accomplish His holy will. "My grace is sufficient for thee, for power is made perfect in infirmity. Gladly will I glory in my infirmities, that the power of Christ may dwell in me—For when I am weak then am I powerful" (2 Cor. 12, 9). Though man may not always feel the touch of love, though there may be no sensible manifestation of the power of God, still he can put his trust in God for the "Lord is good and giveth strength in the day of trouble and knoweth them that hope in Him" (Nahum 1. 7). In all things, then, whether trials, sufferings, or sorrows, the Christian can hope in the omnipotence of God either to relieve the burden or give sufficient strength to endure it, whichever He, in His wisdom, knows will bring us most quickly to His love.

CONCLUSION

The virtue of hope, then, brings peace and joy to the soul even in the face of difficulties, not because of confidence in man's own power or goodness, but because it enables him to cling to God as his greatest good and most powerful support. The measure of hope is not what man can accomplish of his own power, but what God can accomplish through His power and love for man. As the Christian grows in faith and perceives more and more the omni-

potent hand of God at work in this world of turmoil and trouble, at work in his own life, guiding and guarding, sustaining and leading him by means of sacramental graces and the actual graces of every moment, the deeper and stronger and more holy the virtue of hope should become. As the Christian grows in faith and perceives more and more that "it is God who worketh in you both to will and to accomplish, according to His own good will (Phil. 2, 13), the more he should distrust himself and hope in God. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in the time of visitation, cast all your anxiety upon Him, because He cares for you" (I Peter 5, 6-8). Those who under the light of faith are attentive to the power and graces of God can say with St. Peter, "Blessed be the God and Father of our Lord Jesus Christ who according to His great mercy has begotten us again, through the resurrection of Jesus Christ from the dead unto a living hope—unto an incorruptible inheritance—undefiled and unfading reserved for you in heaven. By the power of God you are guarded through faith for salvation" (I Peter 1, 3).

If anyone look carefully at the bitterness of our times, and if, further, he consider earnestly the cause of those things that are done in public and in private, he will discover with certainty the fruitful root of the evils which are now overwhelming us, and of the evils which we greatly fear. The cause he will find to consist in this—evil teaching about things, human and divine, has come forth from the schools of the philosophers; it is crept into all the orders of the State; and it has been received with the common applause of very many. Now it has been implanted in man by Nature to follow reason as the guide of his actions, and therefore, if the understanding go wrong in anything, the will easily follows. Hence it comes about that wicked opinions in the understanding flow into human actions and make them bad. On the other hand, if the mind of man be healthy, and strongly grounded in solid and true principles, it will assuredly be the source of great blessings, both as regards the good of individuals and as regards the common weal. (Encyclical of Leo XIII, pp. x-xi)

THE DOMINICAN SOUL

M. M. PHILIPON, O.P.

Translated by Cajetan Kelly, O.P.

[The following article originally appeared in the November, 1955 issue of *France Dominicaine*, publication of the Dominicans of the Province of Toulouse. We are indebted to the editor of that magazine for permission to print this article in translation.]



DOMINICAN SOUL is a *soul of light* whose rapt gaze dwells in the inaccessible splendor wherein God conceals Himself. It lives with Him by faith, is in the company of the Three Divine Persons—a true child of God, adopted through grace into the very Family of the Trinity. The invisible world becomes familiar to it; it pursues its way on earth in intimacy with Christ, the Blessed Mother and the saints. It perceives everything in the radiance of God.

But it does not jealously guard its faith for itself. It longs to bear the torch of faith everywhere on land and sea, in every country, to the ends of the earth. This soul belongs to that race of apostles who have been prophetically designated by the Church from their earliest days as champions of the faith and true lights of the world: "*pugiles fidei et vera mundi lumina.*" We have here the key to the whole Dominican vocation: to live, defend and propagate the faith in the atmosphere of the Church. The Dominican soul, looking beyond the activity of secondary causes, judges men and things only in the light of God.

To realize this sublime mission, the Dominican soul must be a *soul of silence*. According to the traditional axiom, the word of the Preacher must flow from a soul of silence: *Silentium, pater Praedicatorum*. A Dominican soul which does not love long hours of solitude and recollection deceives itself about the spiritual fruits of its action. It must mix with the crowd to act, but it must know how to separate itself from it for thought and prayer. St. Dominic was a man of tremendous silence. St. Thomas Aquinas' fellow-pupils called him the "dumb ox of Sicily." Pere Lacordaire prepared his brilliant conferences for Notre Dame in Paris with long vigils of reflection and intimate union with God. The spiritual depth of a soul is measured by its capacity for silence.

A Dominican soul is a *virginal soul*, detached from all evil. It

dwells in complete union with God. All our Dominican saints carry a lily in their hands. They are virgins, pure, free from inordinate affections. They walk in the midst of people in accord with St. Dominic's deathbed admonition—in the conquering raiment of their translucent purity. Purity is a characteristic note of the Order of light and truth.

* * * *

A Dominican soul in its sublimest activity is a *contemplative soul*. It dwells on the heights in the unalloyed splendor of God. Its gaze becomes identified through the light of the Word with the wisdom of God. Solitude, penance, prayer, a life of study, of silence, of action, all contribute to the formation of a sense of the divine reality, of the "one thing necessary" from which nothing, absolutely nothing, should distract it, much less deter it. Its purpose is to direct everything straight to God as quickly and as completely as possible. Its existence among men should be nothing else than a prolonged gaze of love toward God alone. It is in contemplative silence that a Dominican soul finds the fullness of God.

* * * *

The Dominican soul is a *soul of prayer and praise*. The spirit of prayer is the normal climate, the completely divine atmosphere in which the contemplative soul breathes. It sees nothing but God. No matter how distracting surrounding creatures become, it rises above them, invulnerable to their empty fascination, impervious to their tempting and seductive appeal. But it does hear their cries of distress, their desperate pleas; then, silent with profound compassion, it turns, suppliant, toward the God of all light and goodness, to obtain the truth which sets men free and the pardon which brings salvation. Following the example of St. Dominic, whose loud cries used to startle the brethren at night, the ardent and apostolic prayer of the Dominican soul must become a redemptive cry, accompanied, as was that of Jesus at Gethsemani, by tears and a sweat of blood. Here lies hidden the real secret of the many fruitful lives of our missionaries, of our contemplative nuns, of the many Dominican vocations in the cloister and in the world, silent and crucified, but infinitely powerful in behalf of Christ's Mystical Body. Dominican prayer, the daughter of redemptive charity, is lifted toward the God of the Order night and day. *O, Lord, what is to become of these poor sinners?* Following the example of Christ Crucified, a Dominican soul saves more souls by its contemplative and co-redeeming prayer than by words or by dint of action. All our saints were people of continual prayer and immolation. Prayer was the all-powerful lever which

helped them lift the universe to God.

But in Dominican prayer, *the first place belongs to praise*. "Praise God, exalt Him, bless Him and preach Him everywhere,"—this is the purpose of the Order and its unique ambition: *Laudare, benedicere, praedicare*. The Dominican soul is theocentric; in everything it aims at the primacy of God:

—the primacy of the First Cause in all the attainments of our spiritual lives;

—the primacy of honor and of effective direction for theological wisdom over the study of profane sciences;

—the primacy of choral life, of the *Opus Dei*, in the hierarchy of monastic observances and among our means of sanctification;

—the primacy of the Word of God over human rhetoric in an office of preaching which must always be essentially evangelical and supernatural;

—the primacy of God in all things.

The Dominican soul finds its joy in proclaiming and singing the supreme grandeur of Him alone *Who is*.

* * * *

A Dominican soul is an *apostolic soul* which is hindered by nothing when the glory of God and the spiritual good of souls is at stake. The vows of religion, monastic observances, study, prayer and community life all converge to give the Dominican life the maximum of apostolic efficacy. Setting aside secondary tasks and material preoccupations, the Friar Preacher dedicates himself wholly and directly to the salvation of souls, following the example of the first Apostles who left behind absorbing economic cares to consecrate themselves to "prayer and the Word of God." Whatever is doctrinal is ours; when the faith is endangered, the Dominican soul is aroused and enters the fray for Christ. Not without reason did St. Peter and St. Paul appear to St. Dominic. In the history of the Church, the redemptive mission of the Order is a prolongation of the vocation of those two great Apostles of Christ: announcing to all men the Gospel of salvation. All the means of spreading divine Truth must become ours: press, radio, films, television. The Order is present in full vigor at these command posts of the human universe, to pursue its mission of truth. A Dominican soul is not regimented, it is not disturbed by progress, nor does it find new techniques disconcerting; rather, it marshals these into the service of the liberating truth which is Love. So it is that the Order through the centuries has preserved its youth and its creative spirit, ready to answer redemption's every appeal.

* * * *

The Dominican soul is *strong*, with the very power of God. Because it is certain of the redemptive power of the Cross, it has the initiative in the midst of a confused and despairing world to undertake great enterprises, the genius to create institutions capable of adapting themselves to meet the demands of an ecclesiastical apostolate which is constantly being renewed and adjusted. With faith and tenacity, it relentlessly perseveres in its works of salvation. "The desperate hours are the hours of God," and often, in a moment, Providence miraculously intervenes and saves all. The Dominican soul advances in the midst of the difficulties of life, serene and confident, buoyed up by the Immutable Force of God.

* * * *

While engaged in the difficult combats of the Church Militant, the Dominican soul remains *joyful*. "*The religion of thy Father Dominic*," said God to St. Catherine of Siena, "*is joyful and light-some*." Above the trials of redemption, joy pervades the Dominican soul, the inamissible joy of God. The secret of this Dominican joy lies in the peaceful certitude that God is infinitely happy in the society of the Three Divine Persons, even if men refuse to know Him and receive Him. At the summit of the souls of the saints, joy always flourished together with an unalterable peace. God is God, and what possible difference can anything else make? The joy of a soul is measured by its love. The Apostles went away joyful because they had been judged worthy to suffer for Christ, Whom they loved above everything else. On the roads of Languedoc, the sharper the rocks became, the more St. Dominic sang. Raised up by the same spirit of heroic strength fortified with love, the Dominican soul remains fixed in an ever-singing joy.

* * * *

The Dominican soul is a *daughter of the Church*, always ready to obey the Pope and the directives of the hierarchy and to place itself at the service of the Mystical Body of Christ. It cherishes the memory of the symbolic vision of Pope Innocent III, who perceived St. Dominic supporting the columns of the Church of the Lateran, the mother-church of Catholicism. "Thou art Peter and upon this rock, I will build my Church."—"Who hears you, hears me; who spurns you, spurns me," the Lord Jesus had forcefully asserted. The Dominican soul does not hesitate. Who hears the Pope, hears Christ; the authority of God speaks through the bishops and all religious superiors. St. Catherine of Siena called the Pope the "gentle Christ of this earth." Her filial docility toward the hierarchy made her to

an eminent degree a true daughter of the Church and defender of the Papacy. Thus she became after her death the secondary patron of Rome and by her protection shelters Catholic Action throughout the world. A Dominican soul lives and dies for the Church of Christ.

* * * *

The Dominican soul is an *imitator of the Word*, singularly solicitous for the glory of the Father, eager to work for the redemption of the world, for the "consummation of all men in the unity" of the Trinity. It is modeled, in all its interior acts, on the intimate sentiments of the Soul of Christ, the adorer of the Father and the Saviour of souls. Now the Word fulfills a twofold function:

—within the Trinity, He is the divine light, "Lumen de Lumine," the Image and Splendor of the Father.

—outside, as the Incarnate Word, He lives as the Revealer *par excellence* of the Father and of all the mysteries of God.

Similarly, the Dominican soul which receives by reason of its vocation the "office of the Word" dwells within itself, in a profound, living contemplation of the pure Light of God, keeping itself continually before the face of the Father, while by its apostolic activity, it becomes manifestive of the Divine Truth; it walks on earth among men like a mirror of God.

* * * *

A Dominican soul is *divine* with no desire but God: to know Him, love Him, serve Him and to spend eternity with Him in order to exalt Him ceaselessly. Everything is simple in the life of a Dominican soul faithful to its divine vocation. It is not overcome by pitiful sights, nor by complicating details; it clearly sees:

—only one horizon: God

—only one motive power: Love

—only one end: the forming of the whole Christ as ordained to the City of God.

Everything else fades from its sight. Nothing, apart from God, is worthy of its attention. It realizes the ideal of St. Dominic: "To speak only with God or about God," *cum Deo vel de Deo*. Dominican saints have hewed to this line of divine conduct: "*My daughter, think of Me,*" God commanded St. Catherine of Siena, "*and for My part, I shall think of thee.*" And at the twilight of his life of immense labor for Christ, St. Thomas Aquinas wished for no other reward but God: *Nothing save THEE. Nisi TE*. This is the fundamental attitude of every Dominican soul. GOD, GOD, GOD.

* * * *

Finally, the Dominican soul is a *Marian soul*. The Preface of the feast of St. Dominic places in high relief the wonders of the

spiritual fecundity attained through this intimate friendship with Mary. Under the constant guidance of Mary, our holy Father renewed the apostolic form of life in the Church, launched intrepid champions of the faith into the world, and won thousands of souls for Christ. When dying, he left as his legacy to the Church, the Rosary wherein his religious family might find the proper form for its devotion to Mary. Where is the Dominican who does not dream of living and dying with the Rosary in his or her hand? It is a universal law of the economy of salvation: the more devoted a soul is to Mary, the more Christian it is. It is equally true to say that the more devoted a soul is to Mary, the more Dominican it is.

* * * *

Thus the Dominican life is a harmonious synthesis which the great light of God illumines. Everything proceeds from faith and is ordered to His glory. Fixed in God by love, the Dominican soul lives for this alone: united with Christ in each of its acts, through Him, with Him and in Him, it thinks only of glorifying the Father by continual adoration and of saving souls who will glorify Him eternally. It lives in the Church, through the Church, for the Church, in a spirit of brotherhood with all men, eager to communicate to them the Truth which is achieved in Love. Everything is light in a Dominican soul, but a light which revolves on love. It meditates frequently on the memorable words of St. Dominic to a cleric who was astonished at the power of his apostolic preaching: *My son, I have studied in the book of charity more than in any other; love teaches all.* Redeeming and illuminating charity is the key to Dominican life. Not the love of knowledge, but the knowledge of love. The Dominican soul is another Word which spirates love. Its favorite book is the Gospel, in which the Eternal Word speaks.

From that divine Light, under the gentle influence of the same Spirit of Love, all the virtues diffuse themselves in the Dominican soul. Among these virtues, three shine forth brilliantly in the luminous raiment of faith: the cross, purity, love; the cross which raises us above the earth, purity which frees us from all that is not God, love which fixes us in Him. This is the harmonious synthesis of the ideal Dominican: the purity of a virgin, the light of a doctor, and the soul of a martyr.

When evening comes, the Virgin of the "Salve" is there to gather the soul of the faithful servant under her mantle. Initiated for all eternity into the splendors of the beatific vision, which supplant the obscurities of faith, with Him, through Him, and in Him, together with all the angels and saints, the Dominican soul in unison with the Spirit of Love, chants the glory of the Father unto eternity.

A POEM, A PRAYER

CESLAUS M. HOINACKI, O.P.

"O my God, I shall cry . . ." (Ps. 21, v. 3).



IN THE haunting shadows of sorrow, in the quietness of death, in the pain of rejected love, the Crucified, His eyes closed in an eternal patience, waits for man to turn to Him. Here hangs the fantastic realization of the greatest pain ever suffered, of the greatest love ever proffered. So abysmal is this suffering and love that the human mind is tempted to despair of ever attaining any true knowledge of Him. Can man ever hope to express a like love in return? Yet such knowledge and love are necessary, for it is only through Christ crucified that man is saved. Knowledge and love of this afflicted Figure are so important that St. Paul boasts that he counts everything else as loss, as refuse, for the privilege of knowing and loving his suffering Lord. He says that his goal is to know what it means to share the pain of Christ; going so far as to become in some way molded into the very death of his Saviour—that he might rise glorious with Him (Phil. 3.7-11). Christ on His cross is man's salvation, the bridge spanning the infinite distance between heaven and earth.

Turning clouded and faltering eyes to the supreme object of all love, each Christian must ask one all-important question: How can I know and love Christ, and Him crucified? This is the question that has called forth the magnificent array of Christian heroes and heroines for 2000 years. This question drove hermits deep into the deserts, far from the distractions of men, to contemplate in prayer, and compassionate in penance, the bleeding wounds of their Saviour. It drew monks and nuns into monasteries to dedicate their souls and bodies to the praise and service of their suffering Lord. It charged preachers and apostles with a divine fire that would not be quenched until it had ignited the hearts of all men with some spark of the love of their Leader and Master. This question has evoked the daily sum of effort and sac-

rifice by faithful shepherds of the flock, from the lowest curate to the supreme pontiffs. It has encouraged martyrs to count their pain and blood as nothing in comparison with the fellowship thus gained with Him. It has tenderly enticed the hearts of virgins to the everlasting promise of a love that reaches its true consummation in eternity. This question has penetrated the very heart of the lives of Christians of all conditions and races, calling forth a heroism and love that utterly transcends the pettiness and confusion of their circumstances and attachments. But in all cases, in every life, it begins as a problem which each person has to solve for himself.

"... thou hast brought me down into the dust of death" (Ps. 21, v. 16).

Man, however, is not alone in this dilemma, for Christ Himself comes to the aid of our helplessness, pouring out His Spirit and enlightening His servants. In His last moments on earth, His memory found solace in an ancient prayer of His fathers, in the words of a poem, the 21st Psalm.¹ Through this prayer, in pain and desolation, He lays bare His innermost mind and heart. At the most crucial moment of His life, He reveals His soul in the words of a poem composed for Him from all eternity by the Holy Spirit. This is the Saviour's personal completion of the objective account of His Evangelists. Here man's mind and heart are satisfied and filled with the light and fire of a subjective penetration into the farthest reaches of Christ's humiliation and sorrow. No dry and cryptic description of a few sparse and scattered details, it has the power and force and dynamism of intense poetical feeling. Here His deepest sentiments, His most hidden fears and hopes are expressed in the vivid and living and vital language of poetry. The poetical expression, although in many places deeply obscure, bursts out in flashes of brilliant intelligibility and deeply moving insights that find a response, however weak and impotent, in our own wretchedness and expectations.

From this poem, written for and about Christ, as He Himself testifies when explaining the Scriptures to the apostles (Lk. 24. 44-46), one can come to a true knowledge and love for the Cruci-

¹ One can also study, with great profit, the psalm embodying the very last recorded words of Our Lord, Ps. 30. But the five psalms that treat especially of the passion are Ps. 21, 34, 54, 68, 108. Cf. St. Thomas, *Commentarium in Psalmos*. This should be read for a true and penetrating explanation of these psalms, especially for the more obscure verses.

fied. But certain preliminary steps must be made. One must add reflective, prayerful meditation to long and careful study. A luminous model for this procedure is given us by St. Thomas in his commentary. He points out that the descriptions of Christ and of our redemption in this and in the other 149 psalms are so evident and forceful, that the collection could be regarded more as another Gospel than as a book of prophecy.² Yet many obscurities still remain, especially for us whose minds are weak by nature and from sin; understanding and interpretation remain difficult.

Certain principles, however, can guide us. St. Paul states that the history of the ancient Jews is a symbol whose purpose is to teach us how to live and act. "Now all these things happened to them in figure: and they are written for our correction . . ." (I Cor. 10.11). St. Jerome expresses the same thing in saying that the events of the Old Testament are a figure of Christ and of His Church.³ St. Thomas, using these principles and applying them to the prophets in general and to David in particular, says that the prophets sometimes spoke of contemporaneous things, but what they said did not refer principally to those events. In order that we might not miss this, but be directed to the principal signification of the words, the Holy Spirit caused certain things to be said which transcended the immediate knowledge and circumstances of the prophet. What the prophet said was more than his knowledge and facts could account for. An example of this is seen in the prophet Daniel, who foretold certain things about Antiochus which were completely beyond this man's power, and refer principally, therefore, to the Antichrist. Many examples of the same thing can be found in the descriptions of the kingdoms of David and Solomon, in reference to the Kingdom of Christ. In this poem of David, which was also the prayer of Christ, we see that the principal meaning has reference to Christ, since the complaints of suffering, and confidences of hope wholly exceed the scope and power of David.⁴

"O God, my God, look upon me:

Why hast thou forsaken me?" (Ps. 21, v. 2).

Taking these words and attempting to penetrate their meaning, we see that the prayer takes its origin in a setting of dark-

² St. Thomas, *Comm. in Ps., Proem.*

³ *Ibid.*

⁴ *Op. Cit.*, Ps. 21. St. Thomas states that the literal sense intends Christ.

ness and confusion, but we also see the true end of such a plea—hope and joy. The desolation of Christ in the anguished and horrible cry of the first verses is the groan and complaint of all men to the Father. These are bold words, but St. Thomas points out why this truth, at once so astonishing and consoling, is really contained in this cry of grief. Christ, Who was God, could utter such a terrible complaint in His pain, not because He was losing His divinity, as certain heretics would have it, but because the Father abandoned Him to His murderers and to extreme pain.⁵ As St. Paul says, God did not spare His own Son, but allowed Him to suffer and die for all of us. "He . . . spared not even his own Son, but delivered him up for us all . . ." (Rom. 8.32). God abandons us when He allows us to suffer some pain or evil, when He does not prevent some trial, when He does not fulfill our requests.⁶ Such was the case with our Beloved in the garden and on the cross.

But there is a more ultimate difficulty in this cry and complaint. If He was God, why did He cry out like this? Why did He complain? Did He not come freely to suffer all this for man? It is possible to be scandalized by an erroneous interpretation of these words. They seem too humiliating, show too much weakness. And yet St. Matthew and St. Mark quote Him as explicitly saying them (Mt. 27.46; Mk. 15.34).

The true explanation is found in the nature of prayer and of man. Prayer is the interpretation or expression of the human will, and is heard when one receives the request of his will. But man is both body and soul, with both lower or bodily and rational or reasonable desires. Further, his reason can demand something which is against his nature, such as when a soldier must advance to death in a battle. Man's lower nature, or his natural self, may desire one thing and his reason an opposed thing. Since Christ had a complete human nature, He acted like a man. He showed that He had a perfect human nature that naturally sought to flee pain and death, the same as our human nature naturally seeks to avoid pain and death.⁷ In this prayer, He showed how truly hu-

⁵ As to the murderers, cf. especially St. Thomas, *Summa Theologiae*, III, q. 47, a. 3. As to the pain, cf. St. Thomas, *Comm. in Ps.*, Ps. 21.

⁶ I, q. 113, a. 6; cf. also III, q. 21, a. 4.

⁷ Cf. III, q. 21, a. 4 on how Christ's prayer was heard and answered by God. Cf. III, q. 14, aa. 1 & 2 to see how Christ had physical and natural weaknesses. Cf. especially III, q. 18, aa. 2 & 5 on the nature of Christ's will and its conformity with the will of the Father as regards the difficulty of this psalm.

man He was, how close He was to all men, how low He had become in the humiliating degradation of the extremity of His suffering and shame. He found it necessary to beseech God in a piercing cry, in tears (Heb. 4.15; 5.7), thereby giving us an insight into the measure of the true horror that was His passion and death.

*"Far from my salvation are the words of my sins.
O my God, I shall cry . . . and thou wilt not hear . . ."*
(Ps. 21, vv. 2-3).

Pointing in the direction of greater intimacy in the personal use of this passage, St. Thomas offers an additional explanation of these words. Where there is mention of abandonment, sin, and complaining, it is thought that we are talking not about a just man but about a sinner. Therefore, these words are said by Christ in the person of the sinners in His Church. He can do this, for He and His Church are one. And so He deigns to unite Himself to even the most foul and corrupt of His members.⁸ He further condescends to come so close to us in our wretchedness, that St. Paul strikingly states that His Father has made Him into the very likeness of our sinful nature. ". . . God, sending his own Son in the likeness of sinful flesh and of sin . . ." (Rom. 8.3). Becoming even bolder and penetrating even deeper into the mystery, plunging into the intimacy that really exists between this Divine Lover and His wretched creature, St. Paul startlingly declares that His Father has made Him into sin for us that Christ might make us into the holiness of the Father (II Cor. 5.21).

*"But I am a worm and no man: the reproach of
men and the outcast of the people"* (Ps. 21, v. 7).

In the second part of His plea, from verses seven to twenty, He pours out a detailed and graphic description of what He has suffered. This is the description of the horrible monstrosity that is our sin. Here we can come truly to know sin in all its vileness and degradation. The true mirror of our crimes is held up before us by Him that we might be moved to compassion, contrition, and love. Seeing the power and force of the figures which He uses to describe His humiliation, we penetrate slightly into the bitterness and rawness of His soul. This is the Son of God, crying out in complaint that the terror of sin is like a roaring lion ready to close its jaws on Him:

⁸ St. Thomas, *Comm. in Ps.*, Ps. 21.

"They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

My strength is dried up . . . many dogs have encompassed me. . . .

They have dug my hands and feet.

They have numbered all my bones" (Ps. 21, vv. 14-18).

Our sin is so terrible, so heinous, that He is forced⁹ to go beyond His general cry to God and to complain bitterly of the particulars of His humiliation and pain. In His infinite wisdom He chose this particular death in order that we might most clearly see the terrible necessity of staying free from sin, that we might concretely see just how much God loves us and so be moved to love Him in return.¹⁰ In this prayer He shows us our sin and His love in all their awesome detail,¹¹ for as St. Paul says, He was "made a curse for us . . ." (Gal. 3.13).

" . . . when I cried to him he heard me" (Ps. 21, v. 25).

In the third section of His prayer, starting with verse 20, Our Saviour begins a petition to His Father in a rising crescendo of hope that ends in the confident expectation of a glorious eternity. This we must see and clearly recognize in order to understand His prayer which is the model for all of our prayer. The whole truth of His suffering and of our trials ends in hope and confidence. This is the total reality to which we must be conformed. In spite of all sufferings, insults, and contradictions, He is truly heard. Seeing beyond the present pain and sorrow, He knows that all is really conformed to the most loving will of the Father. In the higher reaches of His mind, He recognizes the necessity of such humiliation and simply wills it with all the

⁹ Cf. III, q. 14, a. 2 for the particular manner in which Christ could be forced.

¹⁰ III, q. 46, a. 3.

¹¹ The actual fulfillment of these details, predicted by David 1000 years before they occurred, is seen, of course, in the evangelists. Cf. Mt. 27.35-44; Mk. 15.24-32; Lk. 23.35-39; Jn. 19.23-25.

power of His infinite love. This is our model in contradictions and trials, in pain and in sadness.

*"The poor shall eat . . . and be filled . . .
they shall praise the Lord that seek him:
their hearts shall live for ever and ever"*
(Ps. 21, v. 27).

Speaking now directly of us, as St. Thomas points out, He looks through eyes of pain into the future, and promises the Bread of Life for the poor and humble. He seals His love with the promise and pledge of the Bread of Angels. Man's hope will find its inspiration and sustenance in the food that fills and overflows in spiritual delight and joy. One's happiness will then burst into a song of praise and thanksgiving to God for this most marvelous and powerful nourishment. Further, the lover, strengthened and exulting in his joy, will go on to the completion of his beatitude in an eternity of blissful love (Ps. 21, v. 27).¹²

*" . . . to him my soul shall live . . . and the
heavens shall show forth his justice . . ."*
(Ps. 21, vv. 31-32).

In the last verses, He expresses the ultimate perfection of the soul who lives for Him, who has His mind, in whom the Spirit truly dwells.¹³ He says that this end lies in the future, for we are now far from perfect, far from our true state of love, far from the sublime union described here by Him Who perfectly knew and lived it. But the point is that it is man's future; it is his true life, his only real existence, the only happiness possible for him. Man begins in disorder and darkness, in pain and degradation, in sorrow and despair. He is confused and cannot see hope; tossed about like a straw in the gale, he weakens and fades like the shadows of late afternoon. But our Master has also been weary, has also felt pain and known darkness. Because He has suffered, He has the power to comfort and aid us in all our trials (Heb. 2.18). He has lived our life—and brought it to its true end. He has promised to help man to come close to Him.

In His prayer He teaches us to pray. He opens our minds and inflames our hearts with the concrete reality of His love. But His plea will be used differently by each individual, for each

¹² Cf. St. Thomas, *Comm. in Ps.*, Ps. 21.

¹³ *Ibid.*

will bring certain individual experiences and personal fragments of knowledge to it, and will be given certain individual and personal lights and affections by the one Spirit Who composed it. This is an important principle to remember when using this brilliant, yet darkly opaque inspiration. One must strive for humble perseverance, in docile submissiveness to His Spirit, in simple repetition with reverence and attention, when praying to the crucified Saviour. This is the very nature of prayer, to raise one's mind to the Father and beg for the things we need.¹⁴ The measure of the pressing necessity for us to pray is the measure of the pain and agony of His compelling love (Cf. II Cor. 5.14-19). The weight of His body hanging there presses us onward to seek, to beg. The patience of His pain waits and waits for us to acknowledge that we do not know, but wish to know; we want this knowledge which can only come from the mercy and bounty of the Father. But this presupposes that we have followed true guiding principles, that we have used our minds to give the Spirit something of nature to perfect.

Once we have come to see and know this love in the darkness of His faith, our heart will leap to love. This is the way of love; it will follow what we know. As our knowledge becomes more real and more intimate, so will our love become more effective and intense. Seeking Him, we shall be enlightened, knowing Him, our hearts will be opened, and in this wondrous space His love will burn, cleansing and uniting our nothingness to His majesty and goodness. But this pure and flaming union has its beginning in simple and humble prayer—a plea to His love, a cry to His cross. The poetry of His Spirit, the prayer of His agony, will not allow us to be lost forever in the filth of our own corruption, but will lift us up to the sublimity of His fiery love.

¹⁴ II-II, q. 83, aa. 1 & 17.

MONASTERY OF OUR LADY OF GRACE, NORTH GUILFORD, CONN.

[The following article was written for *Dominicana* by one of the members of the North Guilford community who was present during the fire of December 23.]



THE ORIGINAL MONASTERY of Our Lady of Grace in North Guilford was totally destroyed by fire on the evening of December 23rd. Compline had been sung as usual, and the cloistered nuns had saluted the Queen of Heaven with the *Salve Regina* procession. Almost everyone was on the way to bed, when the cry of "FIRE" was heard by those at adoration and the few nuns who had not yet gone upstairs. Immediate attempts were made to smother the blaze and to use extinguishers, but a short circuit in a wall plug had ignited the inside of the wall and the flames spread with unbelievable rapidity. By the time Reverend Mother Prioress could come from the infirmary (about three minutes), the smoke had filled the chapel and approach to the fire itself was impossible. She started to make the call to the fire department, then let a Sister complete it while she went to warn the Community. Warning bells were rung, the novitiate called, and Sisters went from cell to cell sounding the alarm.

The floor was already hot under the novices' feet as their Mistress directed them to take their blankets and go out. They came down the north fire-escape stairway in perfect order just before the flames burst into the novitiate building.

The Professed Nuns, who were quartered in the old farmhouse, had a few more minutes warning but experienced more difficulties in coming out. A door at the foot of the stairs kept back the smoke from the second and third floors, but the thick, choking fumes, perhaps from burning insulation, beyond the door, gave the impression that the most available exit was blocked. Despite this, most of the Sisters took the chance to use this door and were soon grouped outside the burning building. A Sister suffering from thrombosis was helped down by Sister Infirmarian and by another Sister. Meanwhile one Sister had escaped by a front window, and still another had gone through a second floor window onto the low laundry roof, but broke her foot in jumping to the ground. Sister Mary Dolores, the young-

est solemnly professed nun,¹ had gone promptly to the cell of a Sister with a heart condition, put a blanket around her and led her through the dark and smoke-filled corridors to safety.

When a hasty check-up revealed one Sister missing, two solemnly professed Sisters, Sister Mary Dolores and Sister Mary Constance of Jesus, O.P. (Rella Suave of Pawtucket, R. I.), promptly asked permission to return for her. The permission was readily granted because in the few minutes which had elapsed, the fire had not reached the farm-house. In any event all of the front windows on the first or second floors could be used easily as exits.

The Sister remaining inside, Sister Mary Regina of the Rosary, O.P. (Margaret Mary Roach of Zanesville, Ohio), must have mistaken the source of the fire and thus feared to use the exit which was actually safe. The story will never be clear on earth, but apparently, thinking she was going away from the source of the fire, she climbed out of her cell window into a court instead of using a front window. The other two Sisters seem to have tried to help her back up to her second floor cell, but were overcome with smoke themselves before they succeeded.

A number of the nuns who had been preparing for bed were without stockings and were wearing only flimsy slippers. The firemen, who were helpless against the blaze, took off their socks and jackets and the Sisters gratefully donned them. The local Congregational Church, through their minister, promptly offered clothing, food, and shelter in their parish hall. Doctors and nurses volunteered service. The Sisters of Mercy in Madison, Conn., hastily prepared food and lodging. A call to the Dominican Sisters at Albertus Magnus College in New Haven met a most generous response, and soon the thirty-nine surviving nuns with their Chaplain, Rev. Reginald Craven, O.P., were aboard the bus sent from Albertus Magnus to bring them there. Father Craven had done his best to rescue the Blessed Sacrament but was unsuccessful, and although unable to reach the dying Sisters, he gave them absolution from near-by.

At Albertus Magnus College, a number of Dominican priests,

¹ Sister Mary Dolores of the Holy Angels, O.P. (Maureen McGuire of New York City), had made her solemn profession on Dec. 13, ten days before the fire. Rev. John B. Mulgrew, O.P., S.T.Lr., sang the Mass and Rev. Justin McManus, O.P., Chaplain at Albertus Magnus College, preached the sermon at the ceremony at which His Excellency, the Most Reverend John F. Hackett, D.D., Auxiliary Bishop of Hartford, presided.

including their former chaplain, Father Mulgrew, were waiting with the Dominican Sisters for the arrival of the bus. Every possible care, comfort, and kindness were offered to the weary nuns. Father McManus immediately gave them Communion (it was 12:15 a.m.) so that they could have hot coffee and food to combat shock. All that night, and during the week that followed—Christmas week—the Dominican Sisters at Albertus Magnus were untiring and completely self-sacrificing in taking care of their homeless guests. The blending of the two communities into one was a rich spiritual experience.

On the morning of December 24, by special permission the sealed caskets containing the bodies of the three who died were brought to Rosary Hall, Albertus Magnus College, for the funeral Mass. The Very Reverend Vincent Burnell, O.P., P.G., Prior of St. Mary's in New Haven, assumed financial responsibility for the funeral and made the arrangements, including permission for the Sisters to be buried in the Dominican Priests' Section of St. Lawrence cemetery until they can be transferred to the monastery cemetery in North Guilford. Archbishop O'Brien gave the blessings both after Mass and at the cemetery.

Archbishop O'Brien and Bishop Hackett returned to Albertus Magnus and spent the afternoon with the stranded Community. The fatherliness of the Archbishop, as he called the nuns together and consoled them and then promptly and generously granted full dispensation from the obligation of Divine Office as well as all other necessary dispensations, gave the nuns a sense of support which nothing else could have done. Archbishop O'Brien made arrangements with the City and State officials so that the nuns might have the use of the Walter House, an unused County Home building at 1092 Campbell Ave., West Haven, until the nuns could rebuild at North Guilford. A few simple alterations have provided the minimum requirements for cloistering, and the community has returned to its customary life.

St. Dominic must be very happy over the genuine oneness of spirit in his varied Dominican family, brought out by the response to the fire. From Rome, the Most Reverend Michael Browne, O.P., Master General of the Dominican Order, and the Very Reverend J. A. Driscoll, O.P., the American Socius, wrote their sympathy, telling of their prayers and offering assistance. The day after the fire, the Very Reverend W. D. Marrin, O.P., Provincial of St. Joseph's Province, wired the Dominican Fathers to extend all possible assistance, and later he visited the Community personally. Through

him St. Vincent Ferrer's Priory promptly provided breviaries for everyone, vestments and altar equipment, and other necessities. In the days of that first week, Dominican priests from all over the East visited the nuns to offer their sympathy personally and to help in every way.

As for the other Dominican cloisters, before the stranded nuns returned from the funeral on the morning of Dec. 24, the Dominican Nuns of the Perpetual Rosary of Union City, N. J., and the Dominican Nuns of the Monastery of Our Lady of the Rosary of Summit, N. J., had both sent truck deliveries of essential clothing and other necessities, together with substantial financial aid. Practically every Dominican Cloister in the United States, besides one in Portugal and one in Scotland, has contributed necessities and money, even to the extent of a few virtually irreplaceable choir books. To list all the Third Order Dominican Communities and the other Orders and Congregations which sent clothing, blankets, and money, some of them so poor that their gifts entailed real self-deprivation, would be to reproduce pages from the Catholic Directory.

Catholics and non-Catholics in the Archdiocese of Hartford were most generous in response to Archbishop O'Brien's moving appeal. Bishop Gerald P. O'Hara, Apostolic Delegate to England, United States Senator Prescott Bush, Governor Abraham Ribicoff of Connecticut, Mayor Richard E. Lee of New Haven, the Right Reverend Walter H. Gray, Episcopal Bishop of Hartford are among those who have helped. The New Haven Council of Churches, through their president, Mr. Frederick T. Backstrom, were among the first to send sympathy. Organizations of every sort have contributed to the building fund. Local concerns have already co-operated generously in removing the debris of the ruined buildings. But the progress of a new monastery depends on the continued generosity of friends, because the nuns, despite generous help, do not have nearly the \$500,000 minimum needed for the construction of an adequate building.

The Monastery of Our Lady of Grace would have been nine years old on Jan. 21. At the end of its novena of years Our Lord accepted it as a holocaust of first fruits, completing its maturity by the sacrifice of the three Sisters. Of the three, Sister Mary Constance was a co-foundress; Sister Mary Dolores had just completed her novitiate; and Sister Mary Regina had transferred to the Monastery from the Third Order Dominican Sisters of St. Mary of the Springs, Ohio, so that in a probably unique instance, the two Communities to which she had belonged, active and cloistered, were blended at

her funeral at Albertus Magnus College. And while the Dominican Nuns sought shelter at Christmas as once a young Couple sought it at Bethlehem, the light of the flames became for Dominicans and their friends everywhere the Christmas star which directed their intense charity. In the completely burned sacristy one fragment of one page of the large Missal remained. The legible words were, "Sanctus, sanctus, sanctus."

. . . from the pen of St. Thomas . . .

The gift of piety does not merely give cult and due honor to God, but to all men inasmuch as they pertain to God . . . From this it follows that piety comes to the aid of those who find themselves in need of mercy. (*Summa*, II IIae, 121, 1, ad 3)

. . . from the life of St. Dominic . . .

In the daytime no one was more common and joyous than St. Dominic, in the midst of the brethren and his associates. But at night no one was more instant in any way in vigils and prayerful supplications . . . The day he gave to his neighbor, the night to God, knowing that the Lord commanded the day to be spent in dealing out mercy while the night's canticle belongs to Him alone. (*Legenda Petri Ferrandi*, on the life of St. Dominic)

FRIENDS, ROMANS, ARISTOTELIANS!

JOACHIM CUNNINGHAM, O.P.



SHAKESPEARE would be the ideal author to explain the construction of a persuasive speech. He was, as his plays testify, a master of such speeches and it is always wise to seek from a master craftsman the secrets of his craft. Unfortunately, Shakespeare did not explain the principles which he so skillfully used, but left instead concrete examples of persuasive speeches. One might attempt to imitate these and thus gain some knowledge of the art, but an art is learned more rapidly, more completely, by understanding its principles.¹ There are many works that profess to teach the art of persuasive speech. We plan to proceed by studying the best one of these, checking its theory against a paradigm. This will insure that the principles are correct, for when theory clashes with fact, theory must give way.²

Such in brief is our aim. To achieve it, the familiar oration—"Friends, Roman, Countrymen"—assigned by Shakespeare to Mark Antony has been chosen as the paradigm;³ the principles are drawn from Aristotle's *Rhetoric*.⁴ The selection of a Shakespearean speech requires no defense: it is his acknowledged contribution to literature. The choice of Aristotle's *Rhetoric*, however, may occasion some surprise and therefore needs explanation.

The Greeks had a pressing need for the art of rhetoric: the most litigious people of antiquity, they required each man to

¹ "The training given by the paid professors of contentious arguments . . . they used to hand out speeches to be learned by heart . . . they used to suppose they trained people by imparting to them not the art but its products, as though any one professing that he would impart a form of knowledge to obviate any pain in the feet, were then not to teach a man the art of shoe-making or the sources whence he can acquire anything of the kind, but were to present him with several kinds of shoes of all sorts: for he has helped him to meet his need, but has not imparted an art to him."—Aristotle: *On Sophistical Refutations*, Chap. 34 (184a O-5). Citations from the works of Aristotle made in this article are taken from *Basic Works of Aristotle*, ed. McKeon, Random House, New York, 1941; Oxford University Press English Translation.

² *Ibid.*, Aristotle: *Nicomachean Ethics*, Book X, ch. 2 (1179a 22)—also, *On Generation and Corruption*, Book I, ch. 2 (316a 7).

³ *Julius Caesar*, Act III, Scene ii.

plead his case personally. Since an unfavorable decision in a law suit involved financial loss, exile or even death, the study assumed great importance and spurred on even Athens' greatest scholars to provide the principles of the art. It is not surprising that Aristotle addressed himself to the task. Any picture that paints him as aloof to things human, as engrossed in narrow scientific pursuits is a caricature. It does not consider his contribution to drama, the *Poetics*. It leaves unmentioned the frequent citation of the poets and dramatists that one finds throughout his works. This indication of high literary culture on his part is confirmed by the praise Cicero accords the Stagirite for the style of his *Dialogues*.⁵ Of even greater import is the extent to which the celebrated Roman orator depends upon Aristotle's *Rhetoric* in his own treatise on the subject. The later work of Quintillian also borrows freely from the Stagirite.⁶ Finally, Shakespeare himself was influenced by Aristotle's work. Certainly, an influence through the Roman tradition of letters must be allowed. Possibly this may have been even more direct, since the *Rhetoric* continued to be studied long after the humanist reaction against Aristotle's other works set in.

Perhaps the basic credentials of the *Rhetoric* have been sufficiently established to indicate that its principles have wider application than in the construction of a formal speech. They are evidently useful for analyzing a speech, whether dramatic or narrative; with slight modification, they provide aid in composing written communications of all but the most technical nature. Finally, as the first text to be quoted suggests, they are applicable in ordinary conversation.

THE PERSUASIVE SPEECH — ITS PURPOSE

Aristotle notes:

The use of persuasive speech is to lead to decisions. When we

⁴ The Modern Library has recently made available in a single, inexpensive volume the standard Oxford translation of the *Rhetoric* and the *Poetics*. In this edition, the *Rhetoric* alone occupies 220 pages. It is one of Aristotle's longer works, but certainly one of the easiest to read. Further, not every page is of equal value. It is possible to isolate the core of his teaching in a few chapters. They seem to be the following: Book II, chapters 18, 20, 21; Book III, chapters 1, 13, 14, 19. Of almost equal importance are Book I, chapters 1, 2; Book II, chapters 22, 23; and Book III, chapters 10, 11, and 12. Citations from these chapters will be indicated only by the Bekker pagination.

⁵ *De Orat.* I, xi, 49. Aristotle's *Dialogues* are no longer extant.

⁶ Quintillian, *The School Master* (Little translation), Vol. I, p. 104, 152, 203; Vol. II, p. 143. Nashville, Tenn., 1951.

know a thing and have decided about it, there is no further need in speaking about it. This is so even if one is addressing a single person and urging him to do or not to do some thing . . . the single person is as much your judge as if he were one of many; we may say, without qualification that anyone is your judge whom you have to persuade. Nor does it matter whether we are arguing against an actual opponent or against a mere proposition; in the latter case we still have to use speech and overthrow the opposing arguments, and we attack these as we should an actual opponent. Our principle holds good for ceremonial speeches also: the "on-lookers" for whom the speech is put together are treated as the judges of it. (1391b 7-18)

Mark Antony, ascending the speaker's stand, certainly intends to lead his hearers to a decision. In the previous scene, as he bent over Caesar's bleeding body, he made clear his purpose: to "bring . . . woe to the hand that shed this costly blood" even at the cost of stirring up "domestic fury and fierce civil strife." At the conclusion of his speech, amid the rioting mob he can observe his success, "Mischief, thou art afoot," and acknowledge that even his enemies have taken "notice of the people, how I had moved them." Clearly, Antony has observed the Stagirite's dictum that a persuasive speech is to lead the audience to adopt the speaker's cause. Antony's particular objective will have a bearing on each aspect of his speech.

THE PERSUASIVE SPEECH — ITS NATURE

Aristotle has defined the persuasive through its final cause—to lead to decisions. Having done this, he next determines the elements the speech must contain in order to accomplish its purpose. Finally he analyzes each of these parts in particular. This may be done with all artifacts. Thus, the final cause of a house—to provide shelter—determines its form—a hollowed-out three dimensional object—and the distribution of material—stout walls supporting a roof of lighter material. This is but an application of the Stagirite's great central principle: the whole-part analysis of reality.

Persuasion is clearly a sort of demonstration, since we are most fully persuaded when we consider a thing to have been demonstrated.

Persuasion is effected through statements that are credible either because they are self-evident or because they are proved from other statements that are so.⁷ (1356b 27-31)

⁷ That a triangle has three angles is self-evident and thus immediately credible. . . . That the sum of these angles equals 180 degrees is not self-evident and must be demonstrated or proved through the medium of the parallel line postulate. Thus this statement is mediately credible.

Aristotle therefore concludes that:

A speech has two parts. You must state your case, and you must prove it. You cannot either state your case and omit to prove it, or prove it without first having stated it; since any proof must be a proof of something, and the only use of a preliminary statement is the proof that follows it. Of these two parts, the first is called the statement of the case, the second part, the argument. . . . These are the essential parts of a speech. (1414a 30-b7)

To these may be added, as occasion demands, an Introduction and Epilogue, but "a speech cannot in any case have more than Introduction, Statement, Argument, and Epilogue." (1414b 8) These parts will be considered in this order, for it is the order they naturally occupy in a speech.

THE INTRODUCTION

Aristotle points out that:

The Introduction is the beginning of a speech, corresponding to the prologue in poetry and the prelude in flute-music; they are all beginnings, paving the way, as it were, for what is to follow. . . . (In them) a foretaste of the theme is given, intending to inform the hearers of it in advance instead of keeping their minds in suspense. Anything vague puzzles them; so give them a grasp of the beginning, and they can hold fast to it and follow the argument. . . . This is the most essential and distinctive function of the introduction, to show what the aim of the speech is; and therefore no introduction ought to be used where the subject is not long or intricate. . . . (Sometimes) introductions employed are remedial in purpose. . . . They are concerned with the speaker, the hearer, the subject, the subject's opponent. Those concerning the speaker himself or his opponent are directed to removing or exciting prejudice. The appeal to the hearer aims at securing his goodwill, or at arousing his resentment. . . . To make your hearer receptive, give him a good impression of your character. (Again) he will be ready to attend to anything that touches himself, and to anything that is important, surprising or agreeable. (1414b 20-15a 35)

Antony evidently has need of an introduction. The animus of the audience toward him is open and frankly stated. He was Caesar's favorite companion and the mob considers Caesar a tyrant and his death a benefaction. They attend to Antony only because Brutus entreated "not a man depart . . . til Antony have spoke."

Friends, Romans, countrymen, lend me your ears;

Intending to placate his hearers, Antony identifies himself with the audience, appealing to their strong civic and national pride. Note how his request for attention contrasts sharply with Brutus' brusque directive: "Hear me for mine honor."

I come to bury Caesar, not to praise him.
The evil that men do lives after them;
The good is oft interred with their bones;
So let it be with Caesar.

Even a primitive society permits funeral orations for its more notable citizens; Rome cannot do less. Antony pretends he is simply Rome's spokesman for Caesar, duly appointed by the conspirators.

The noble Brutus
Hath told you Caesar was ambitious.

To prevent misgivings in his audience, Antony repeats the substance of Brutus' speech. This coupling of Brutus and nobility is probably uninflected here, but Antony will repeat such a combination with increasing sarcasm until the mob howls its hatred of Brutus and the conspirators. Thus one can use a man's merits to damage him. (1416b 7)

The noble Brutus
Hath told you Caesar was ambitious;
If it were so, it were a grievous fault,
And grievously hath Caesar answer'd it.

This conditional syllogism gives a foretaste of the theme. It does this in the approved manner: it is not immediately obvious what Antony's own position is, for it is still too soon for him to expose his hand. This method of argument allows him to pose as justice' champion, approving the murder of an ambitious man. It softens resentment against Caesar, for justice is all that can reasonably be sought, and justice, it appears, has been served.

Here, under leave of Brutus and the rest—
For Brutus is an honorable man;
So are they all, all honorable men—
Come I to speak in Caesar's funeral.

The attribution of honor to such a multitude lessens the value that such a word has when applied to one man alone. Further, if any one of the group is proven not to be honorable,

all are summarily condemned. Antony puts himself in a good light here. He is discharging a public function. He has the approval of the conspirators and the implication is that they consider him a fair representative of the truth of their cause. If their cause is discovered to be false, Antony has been simply the mid-wife of truth and not one of the conspirators. He is, as he later notes:

... as you know me all, a plain blunt man
That love my friend; and that they know full well
That gave me public leave to speak of him:
For I have neither wit, nor words, nor worth. . . .
... I only speak right on;
I tell you that which you yourselves do know. . . .
He was my friend, faithful and just to me.

This serves as transition from the introduction to the argument. It enlists whatever support Antony has gained among the mob. Again, it gathers further sympathy for himself, for everyone has friends and, esteeming friendship, respects those who are friends.

STATEMENT AND ARGUMENT

These form a natural unit and will be treated together. The Stagirate has observed that:

Persuasion is effected through the speech itself when we have proved a truth or an apparent truth by means of the persuasive arguments suitable to the case in question. (1356a 19-21)

The statement, that is, the truth or apparent truth, is subject to an infinite variation: for it is the specific truth that this individual speaker seeks to prove to this particular audience on this definite occasion and all of these factors may change. As such, the statement cannot be handled systematically and does not fall to *Rhetoric's* consideration: "Rhetoric is a faculty for providing arguments." (1356a 34)

A few comments may be made concerning the position and form of the statement. A geometrical proof posits the statement both at the outset and the conclusion, each time in the same words. It is not always this way with a persuasive speech. The Introduction, as has been noted, gives an indication of the statement, veiled to a greater or lesser degree. Obviously then, the form the statement takes here will differ from the form it receives when a clear statement serves the speaker's purpose. The Epilogue,

since it is a summary, will contain the statement. And because the Epilogue presumes that the statement has been proved, it will assert the statement somewhat more emphatically and therefore in a different form. The statement does not always precede the argument as will be evident when the types of argument are known.

Aristotle writes at length of Argument.

With regard to the persuasion achieved by proof or apparent proof: just as in dialectic there is induction on the one hand and syllogism on the other, so it is in rhetoric. The example is an induction, the enthymeme is a syllogism. . . . Everyone who effects persuasion through proof does in fact use enthymemes or examples, there is no other way. . . . When we base the proof of a proposition on a number of similar cases, there is induction in dialectic, example in rhetoric; when it is known that certain propositions being true, a further and quite distinct proposition must also be true in consequence, whether invariably or usually, this is called syllogism in dialectic, enthymeme in rhetoric. (1356a 36-b17)

The enthymeme must consist of few propositions, fewer often than those which make up the normal syllogism. For if any of the propositions is a familiar fact, there is no need even to mention it; the hearer adds it himself. (1357a 16-19)

When two statements are of the same order, but one is more familiar than the other, the former is an "example." (1357b 29)

Example . . . consist(s) in the mention of actual past facts, (or) in the invention of facts by the speaker, i.e., the illustrative parallel and the fable.⁸ (1393a 25-28)

Prior to Antony's address, Brutus had defended the conspirators' action with the enthymeme "as he was ambitious, I

And though we lay these honors on this man,
To ease ourselves of divers slanderous loads,
He shall but bear them as the ass bears gold,
To groan and sweat under the business,
Either led or driven, as we point the way;

slew him." It is noteworthy that Brutus does not offer specific instances of Caesar's ambition; his charge is substantiated by vague generalities and an appeal to the orator's own honor.

Antony also argues by means of the enthymeme, but wisely allows the claim of Brutus for noble motivation to stand temporarily. For to directly impugn his character after the ovation Brutus received would be foolish. As noted above, Antony even-

⁸ An effective use of an illustrative parallel is found in Act IV, Scene I. Anthony speaks to Octavius concerning the other triumvir, Lepidus.

tually uses even this quality of "nobility" against its claimant. Now, however, he contents himself with attacking the charge that "Caesar was ambitious."

But Brutus says he was ambitious
And Brutus is an honorable man.
He hath brought many captives home to Rome
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious:
And Brutus is an honorable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus . . .

The specific quality of these counter-arguments contrast sharply with the statements of Brutus. Aristotle had pointed out that:

We must try to think out arguments for special needs as these arise; not vaguely and indefinitely, but by keeping our eyes on the actual facts of the subject we have to speak on, and gathering in as many of them as we can that bear closely upon it: for the more actual facts we have at our command, the more easily we can prove our case; and the more closely they bear on the subject, the more they will seem to belong to that speech only, instead of being commonplace (arguments). 1396b 7-13

Of the three arguments, the second depends upon Antony's veracity for its validity. It is, therefore, the weakest of the three but its position disguises its weakness. Older rhetoricians describe this as placing a weak soldier between two more valiant men.

The first argument—that Caesar gave Rome the spoils of war and therefore is not ambitious—proceeds from a fallible sign. For men desirous of power often sacrifice wealth to increase popularity and the possibility of attaining power. The conclusion is fallible but it carries some weight since the sign, although not infallible, is probable.

Refusing a crown can provide an infallible refutation of political ambition. Caesar's refusals, as described by Casca (Act I, Scene ii), indicated far less credibility should be attached. Antony, however, purposely omits these circumstances, giving his

argument an appearance of certainty. With the destruction of the conspirators' argument accomplished, Antony magnifies Caesar's qualities in order to heighten indignation. This done, he provides an epilogue.

EPILOGUE

Aristotle indicates the necessity and function of an epilogue.

... speeches do not always need epilogues; not, for instance, a short speech, nor one in which the facts are easy to remember, the effect of an epilogue being always a reduction in the apparent length. (1414b 5-7)

(The translator here adds that this reduction is a "good effect where a speech may seem too long; bad, where it may seem too short already.")

The Epilogue has four parts. You must (1) make the audience well-disposed towards yourself and ill-disposed towards your opponents, (2) magnify or minimize the leading facts, (3) excite the required state of emotion in your hearers, and (4) refresh their memories. (1419b 10-13)

The artifice of reading Caesar's will serves Antony as an epilogue. It is not an objective recapitulation of the speech but one calculated to serve his interests, in accord with the canons that Aristotle listed. Thus, Antony has (1) the mob acting or not acting as he wishes—"Hear me with patience." He magnifies Caesar's generosity by this recital (2) and, since rectitude and generosity are ordinarily allied, this implicitly reviews (4) Antony's main argument. The phrases are quite personal and serve to gather emotional impetus for his final words (3)—"Here was a Caesar! when comes such another?"

STYLE AND DELIVERY

These are not, properly speaking parts of a speech. But they have a real bearing on the persuasiveness of the speech as the Philosopher testifies.

It is not enough to know what we ought to say; we must also say it as we ought; much help is thus afforded towards producing the right impression of a speech. The first question to receive attention was naturally the one that comes first naturally—how persuasion can be produced from the facts themselves. The second is how to set these facts out in language. A third would be the proper method of delivery. (1403b 15-20)

Having completed the first, Aristotle touches the third question only briefly before considering the question of style in detail.

His few observations on delivery are worth recording, nonetheless.

(Delivery) is essentially a matter of the right management of the voice to express the various emotions—of speaking loudly, softly, or between the two; of high, low or intermediate pitch; of the various rhythms that suit various subjects. These are the three things—volume of sound, modulation of pitch and rhythm—that a speaker bears in mind. It is those who *do* bear them in mind who usually win prizes in the dramatic contests . . . the way in which a thing is said *does* affect its intelligibility. (1403b 25-a 10)

That Antony's speech must be read following these norms is a fact observed by anyone who has heard different actors recite it: the words are the same but the delivery varies greatly, distinguishing the levels of competence.

Style is discussed at greater length by Aristotle. He defines it and then explains each element of the definition.

Style to be good must be clear, as is proved by the fact that speech which fails to convey a plain meaning will fail to do just what speech has to do. It must also be appropriate, avoiding both meanness and undue elevation; poetical language is certainly free from meanness, but it is not appropriate to prose. Clearness is secured by using words that are current and ordinary. Freedom from meanness and positive adornment is secured by using (metaphor and infrequently used words). Such variation from what is usual makes the language appear more stately. . . . It is well to give to everyday speech an unfamiliar air: people like what strikes them and are struck by what is out of the way. In verse such effects are common . . . in prose passages they are far less often fitting. Even in poetry, it is not quite appropriate that fine language should be used by a slave or a very young man, or about very trivial subjects; even in poetry the style, to be appropriate, must sometimes be toned down, though at other times heightened. . . . We can see now that a writer must disguise his art and give the impression of speaking naturally and not artificially. Naturalness is persuasive, artificiality is the contrary; for our hearers are prejudiced and think we have some design against them, as if we were mixing their wines for them. (1404b 1-22)

The preponderance of ordinary words in Antony's speech is quite noticeable. Further, these are used where they are most appropriate. Thus, in a passage already cited, Antony voices a long string of monosyllabic words as he strives to convince the mob of his simplicity.

I am no orator as Brutus is;
But as you know me all, a plain blunt man
That love my friend; and that they know full well
That gave me public leave to speak of him:

It is perhaps interesting to note that the meter used by Shakespeare—the iamb—was considered by Aristotle as the “most prose-like of meters,” “the one representing (the movement) of life and action.” (1404a 32, 1460a 1)

Besides the use of current and ordinary words, Aristotle allows that other words and devices be employed in a speech. These are three: metaphor, antithesis, and actuality or vividness. He gives the reason for their utility and examples of each.

We all naturally find it agreeable to get hold of new ideas easily: words express ideas, and therefore those ideas are the most agreeable that enable us to get hold of new ideas. Now strange words simply puzzle us; ordinary words convey only what we know already; it is from metaphor that we best get hold of something fresh. When the poet calls old age “a withered stalk” he conveys a new idea . . . by means of the general notion of “lost bloom” which is common to both things. (1410b 10-15)

(Nevertheless) a whole statement made up of such terms will be either a riddle or a barbarism. (1458a 24)

Both speech and reasonings are lively in proportion as they make us seize a new idea promptly. For this reason people are . . . taken by those which convey their information to us as soon as we hear them, provided we had not the information already. . . . It is the antithetical form that appeals to us. (1410b 20-25)

The more briefly and antithetically sayings can be expressed, the more taking they are, for antithesis impresses the new idea more firmly and brevity more quickly. (In addition) they should always have either some personal application or some merit of expression, if they are to be true without being commonplace—two requirements not always satisfied simultaneously.⁹ (1412b 22-26)

(Vividness) By “making them see things” I mean using expressions that represent things in a state of activity. Thus, to say that a good man is “four-square” is certainly a metaphor; both the good man and the square are perfect; but the metaphor does not suggest activity. On the other hand, in the expression “with his vigor in full bloom” there is a notion of activity; and so in “Downward anon to the valley rebounded the boulder *remorseless*” giving metaphorical life to lifeless things. (1411b 22-35)

To these three may perhaps be added a fourth which Aristotle does not explicitly state but which is, on his principles, acceptable—alliteration. It is especially valuable in an uninflected

⁹ The paradox as employed by Chesterton is obviously antithesis. It is also one type of parallelism familiar to readers of the Psalms and the writings of Saint Augustine. A second type, synonymous parallelism, although not as appealing, serves a useful function in speech: to repeat, without seeming to do so, the statement, thus assisting the hearer in understanding the speech.

language like English. For the absence of case endings deprives the writer of that ready source of similar sounds available in Greek, Latin, and German. Certainly it seems native to English for the most familiar maxims employ it, and common usage carries great weight.¹⁰ Again, the use of alliteration in "Piers Plowman," by authors like Chaucer, Shakespeare, and Hopkins gives additional evidence of its value in poetry and argues for its occasional use in persuasive speeches.

All of these devices are found in Antony's speech. Some instances may be cited here.

The evil that men do lives after them;
The good is oft interred with their bones.

When the poor have cried, Caesar hath wept:

O judgement, thou art fled to brutish beasts,
And men have lost their reason.

Look, in this place ran Cassius' dagger through:
See what a rent the envious Casca made:
Through this the well-beloved Brutus stabb'd;
Mark how the blood of Caesar followed it,
As rushing out of doors. . . .

CONCLUSION

With the discussion of the style and delivery finished, it is possible to conclude this article. The nature of a persuasive speech and its parts, whether intrinsic or extrinsic, has been analyzed in the words of Aristotle and exemplified through one of Shakespeare's masterly speeches. Perhaps the task could have been somewhat abbreviated by making fewer direct quotations from the *Rhetoric*. But paraphrasing Aristotle is a perilous charge, one seldom accomplished with gain of space and clarity: there is a deceptive simplicity to his words. In addition, such a course robs the reader of that refreshment which contact with genius always affords.

¹⁰ One is "as fit as a fiddle," others have "bats in the belfry," ideas come "like bolts from the blue."

✠ FATHER FREDERICK JORDAN BAESZLER, O.P., S.T.Lr. ✠

On December 13, 1955 the Very Rev. Frederick J. Baeszler, O.P., died at Holy Name Hospital, Teaneck, New Jersey. Death came as a result of a short illness.

Father Baeszler was born on May 30, 1895 in New York City, the son of Alfred J. and the late Julia Halloran Baeszler. He received his grammar school and high school education at Augustinian Academy, Staten Island, New York. After attending St. Charles College, Catonsville, Maryland, he entered the Dominican Order at St. Joseph's Priory, Somerset, Ohio. He was clothed in the habit of the Friars Preachers on September 15, 1917 and made his religious profession on September 22 of the following year. Following his philosophical and theological studies at St. Rose's Priory, Springfield, Kentucky, and at the Dominican House of Studies, Washington, D.C., he was ordained to the sacred priesthood on June 18, 1924 at St. Dominic's Church, Washington, D.C., by the Most Rev. Michael J. Curley, Archbishop of Baltimore.

After he received the degree of Lector of Sacred Theology in 1925, his superiors assigned him to Providence College where he served as professor of Education and History of Philosophy. He was chosen Subprior of St. Vincent Ferrer's Priory, New York City in 1934. Following a year's service in 1936 as principal of Fenwick High School, Oak Park, Ill., he served as Pastor of St. Patrick's Church, Columbus, Ohio from 1937 to 1945. During the following two years he was Pastor of St. Dominic's Church, Detroit, Michigan. The Dominican Fathers of Sacred Heart Priory, Jersey City, N. J., elected him their prior in 1948. At the completion of his priorship he was appointed to be Director of the Province's Foreign Missions. In 1954 he was elected Prior of St. Pius' Priory, Providence, R. I. where he remained until his death.

A Solemn Mass of Requiem was offered for the repose of his soul in St. Pius' Church on December 16, 1955 by the Most Rev. Russell J. McVinnay, D.D., Bishop of Providence. The Very Rev. Robert J. Slavin, O.P., S.T.M., President of Providence College served as deacon, while the Very Rev. John D. Walsh, O.P., P.G., acted as subdeacon. The eulogy was preached by the Rev. James J. McLarney, O.P. Present among Father Baeszler's family and friends were the Most Rev. James Connolly, Bishop of Fall River, Mass., the Most Rev. Francis Benedict Cialeo, O.P., Bishop of Multan,

Pakistan, several Monsignori, one hundred and sixty Diocesan and Religious Priests, and many Sisters. The burial took place at the Dominican Community Cemetery of Providence College.

Dominicana extends condolences to Father Baeszler's father, brother, and sisters. *May his soul enjoy eternal happiness.*

✠ FATHER EDWARD JORDAN DONOVAN, O.P. ✠

On January 27, 1956 Father Edward J. Donovan died at St. Francis Hospital, Jersey City, New Jersey, after a long illness.

Son of the late John F. and Ellen McGee Donovan, Father Donovan was born on May 21, 1892 in Boston, Mass., and received his elementary education at St. Francis de Sales parochial school, Charlestown, Mass. Following the completion of his classical studies at Boston Latin School and Boston College High School, he entered the Order of Preachers at St. Joseph's Priory, Somerset, Ohio, where on September 15, 1911 he was clothed in the habit of St. Dominic. On September 16 of the following year he pronounced his religious vows, and began his studies in philosophy and sacred theology at the Dominican House of Studies, Washington, D.C. On June 15, 1917 in the chapel of the Dominican House of Studies Bishop Thomas J. Shahan, Rector of the Catholic University, Washington, D.C. ordained him to the holy priesthood.

In 1918 his superiors assigned him to Providence College, Providence, Rhode Island, and in 1920 to St. Raymond's, Providence, where in addition to his duties as a professor he served as a parish priest. The next nine years, 1921-30, were spent on the faculty of Aquinas High School, Columbus, Ohio, after which Father Donovan served the parishioners of St. Vincent Ferrer's Priory, New York, until 1934. He afterwards acted as chaplain to the Dominican Sisters at Mary Immaculate Convent, Ossining, New York. In 1939 he was assigned to Holy Trinity Parish, Somerset, Ohio, where he remained until 1940, when he was appointed chaplain at the novitiate of the Brothers of the Sacred Heart, Metuchen, N.J. From 1942 until his death he was assigned to Sacred Heart Priory, Jersey City, N.J.

A Solemn Mass of Requiem was offered for the repose of Father Donovan's soul on January 30, 1956 at Sacred Heart Church, Jersey City, N.J. The celebrant of the Mass was the Very Rev. J. A. Nowlen, O.P., S.T.Lr., Prior, while the Rev. J. F. McCadden, O.P.,

and P. F. Nash, O.P., acted as deacon and subdeacon respectively. The Rev. A. T. O'Brien, O.P. and the Rev. E. J. Brodie, O.P. were the minor ministers of the Mass, and the eulogy was preached by the Rev. J. E. Madden, O.P. Present among Father Donovan's family and friends were the Very Rev. William D. Marrin, O.P., P.G., Provincial of St. Joseph's Province and several monsignori. The burial took place at Holy Sepulchre Cemetery, East Orange, N.J.

Dominicana offers sincere condolences to Father Donovan's brother, relatives, and friends. *May his soul rest in peace.*

✠ FATHER AUGUSTINE BONAVENTURE SAURO, O.P. ✠

On January 30, 1956 Father Augustine B. Sauro suffered a fatal heart attack at Holy Trinity Rectory, Somerset, Ohio. He was fifty-one years of age and had served God and the Church as a priest for nineteen years.

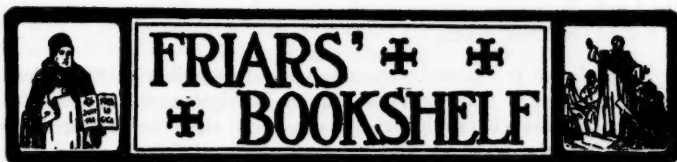
Father Sauro, the ninth of the ten children born to the late Vito and Catherine Viola Sauro, was born on March 7, 1904 in Boston, Mass. He attended St. Francis de Sales parochial school, Charlestown, and Boston College High School, and made his scholastic preparations for entrance into the Dominican Order at Aquinas High School, Columbus, Ohio, and Providence College, Providence, Rhode Island. He was clothed in the habit of the Friars Preachers on August 15, 1929 at St. Rose Priory, Springfield, Kentucky, and on August 16 of the following year made his religious profession. After completing his philosophical and theological studies at the various houses of study of the Province, he was ordained to the sacred priesthood by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States on June 10, 1936 at St. Dominic's Church, Washington, D.C.

Father Sauro's first assignment was to St. Thomas' Church, Zanesville, Ohio where he remained until 1938 when he was sent to St. Dominic's Church, New Orleans, La. In 1941 his superiors sent him to St. Mary's Priory, New Haven, Conn. From 1942 to 1951, with the exception of a brief period spent at St. Peter's Church, Memphis, Tenn., he was stationed at the Dominican House of Studies, Washington, D.C. He was then re-assigned to St. Peter's Memphis, where he served until 1953. The remaining years of his

life were spent at Holy Trinity, Somerset, Ohio. Here he fulfilled the office of assistant pastor.

On February 2, 1956 a Solemn Mass of Requiem was offered for the repose of his soul at Holy Trinity Church, Somerset, Ohio. The celebrant of the Mass was the Rev. Patrick J. Conaty, O.P., Pastor, while the Rev. Andrew R. McQuillan, O.P. served as deacon and the Rev. Francis L. Grady, O.P. as subdeacon. The Rev. W. C. Durbin, O.P. and the Rev. W. G. Motte, O.P. were the minor ministers of the Mass. The eulogy was preached by the Very Rev. John D. Walsh, O.P., P.G. The novices from St. Joseph's Priory, Somerset, sang the Mass and acted as pall bearers. The burial took place at the community cemetery, St. Joseph's Priory.

Dominicana extends condolences to Father Sauro's brothers, sisters, and relatives. *May his soul enjoy eternal peace.*



Father Vincent McNabb, O.P. By Ferdinand Valentine, O.P. Westminster, Maryland, The Newman Press, 1955. pp. xvii, 418. \$4.00.

Prayers of Father Vincent McNabb, O.P. With a foreword by Donald Proudman, O.P. Westminster, Maryland, The Newman Press, 1955. pp. 72. \$0.95.

When Fr. Vincent McNabb was once asked how he felt about being a confessor to nuns, he replied that it was like being nibbled to death by ducks. Yet he was perhaps one of the most experienced spiritual advisors of the century. This sort of paradoxical asperity is a slight indication of what Fr. McNabb was, and it has taken all of Fr. Valentine's skill and insight to put forth a loving, lucid explanation of a character which was at once thought-provoking and delightful. Fr. McNabb was one of the "greats" of the English province of Dominicans, a notable social theorist, a brilliant theologian, a remarkable preacher, an extraordinary Dominican, and a thoroughly controversial eccentric. Even his contemporaries were divided in opinion about him: was he a saint, or a disagreeable man devoted to singularity? From the externals, we are wont to conclude with many that he may be a good candidate for canonization; those who lived with him find it not so easy to agree.

Fr. Valentine has gone to great lengths, in what he terms a portrait rather than a biography, to determine the roots of this very unusual character. He has wisely included a great deal of Fr. McNabb's correspondence, together with reminiscences of Belloc, Chesterton and many other prominent contemporaries. The conquest of failings is also told with honest appreciation, love, and respect. The book is warmly recommended as a stimulating, skillfully written study of a great man; it is a "must" for all Dominicans.

Fr. Proudman has made a fine collection of Fr. McNabb's prayers which in their own way give an even sharper insight into the spiritual depths of the saintly Dominican. Those who find it difficult to grapple with the archaic "thou" and "wouldst" will nonetheless find these prayers a source of joy and inspiration, though they may not prove immediately adaptable for private use. C.K.

The Lamb. By Francois Mauriac. New York, Farrar, Straus and Cudahy, 1955. pp. 156. \$3.00.

The Lamb is Francois Mauriac's latest contribution to modern Catholic fiction. It is the story of Xavier Dartigelongue, 22, son of a middle-class French family, who is convinced that "he had been set aside (from the war) so that he might be a victim of a different sort." We are introduced to him enroute to the seminary on a train on which he meets Jean Mirbel, a libertine with a glamorous war record. Xavier is subject to a peculiar temptation, "the temptation of others," he calls it, "to express that irresistible interest that other people always aroused in him." Because of this interest in Jean he decides to postpone his entrance into the seminary, and accompanies Jean to his home in the hope of reconciling him with his wife. Here amid the lonely surroundings of their country estate he meets others for whom he must also be victim: Roland, the foundling boy; Brigitte Pian, Jean's mother and a monster of false piety; and finally the local curé who has lost his faith. The sufferings of Xavier amidst these people and his influence for good among them are the main concern of the story. The book reaches a climax with Xavier's death in an accident, which causes Jean and his wife to find peace of a sort and the curé to recover his faith.

The contrast between Xavier: innocent, tender, selfless, and the other characters: vicious, sensuous, suspicious, accounts for the dramatic power of the novel. Through the medium of this contrast Mauriac brings out the reality of God's providence and the action of His grace. Although the sense of the supernatural at work in certain scenes is communicated indirectly "behind" the dialogue, and reflected in the reactions of the characters, it is nonetheless vivid.

But the overall effect of the book on the reader is one of bewilderment. The plot situation is unreal. The reader will still wonder after he finishes the book why Xavier went to Jean's home in the first place. Sufficient reason is never advanced for his going. The character of Xavier is not clearly defined and is at times inconsistently represented. If it is true that this is a portrait of a saint then it is difficult to account for his going with Jean when he himself admits that this is a temptation and that his spiritual director is right in warning against his excessive sensitivity. Strange, too, is his completely subjective view of religious belief. "God exists since I love Him." Many readers will also wonder at Mauriac's selection of the evil characters in the book, for they are, superficially at least, persons with whom we usually associate goodness.

Finally, it is debatable whether the author definitely establishes

the source and validity of Xavier's sanctity. The ordinary source of virtue and sanctity is through the sacraments and the life of the Church. These elements are so played down in the unfolding of Xavier's story that his strange and very unusual existence remains an inexplicable mystery to the reader. B.D.

The Martyrology of the Sacred Order of Friars Preachers. Translated by Rev. W. R. Bonniwell, O.P. Westminster, Md., The Newman Press, 1955. pp. XV, 283. \$4.00.

Thanks to the efforts of Father Bonniwell, the English reader is now able to fully appreciate, and benefit by, the account of the heroic deeds of the early Christians recorded in the Martyrology of the Order of Friars Preachers. The Order has not issued an edition of the Martyrology since the year 1925, and as a result many of the recent official appendages are not included in the text used by the Friars. The translator has, however, incorporated all these changes in his work, and thus, to quote Father Bonniwell, "... we have the anomaly of a translation being up to date, while the official version is not."

While the Martyrology in general is not informative (i.e. it does not go into much detail concerning the lives and habits of the saints, but rather presupposes in the reader a familiarity with these matters), nonetheless this problem has been somewhat alleviated by the use of footnotes and brief annotations in parentheses. Those portions of the latin version which were judged as being unnecessary for the English reader, e.g. the "Tractatus de Pronuntiatione Lunae" and the Office of Pretiosa, were omitted. An index of feasts and saints proper to the Dominican Order was also inserted in the new translation in preference to the huge index of saints which is found in the official version.

While this work will be most readily accepted and appreciated by readers with Dominican interests, its genuine value for the Catholic reader at large cannot be overlooked, comprising as it does an authentic account of the vicissitudes of the early Church. M.K.

The Religious Orders in England, Vol. II, The End of the Middle Ages. By Dom David Knowles. London and New York, The Cambridge University Press, 1955. pp. xii, 407. \$8.50.

Dom David Knowles continues his scholarly study of religious life in medieval England with this second volume of *The Religious Orders in England*. The period covered, a period characterized by

great achievements and yet marked with portents of future tragedy, extends from the pontificate of Benedict XII in 1334 to the accession to the English throne of the Tudor dynasty in 1485.

Taking full advantage of sources previously unavailable, the author portrays the great English abbeys at the height of their external splendor. He describes in detail the monastic horarium, and reveals the virtues, faults, ideals and ambitions of the great religious leaders of the day. The course of the Black Death is traced through the English abbeys and priories; the relaxation of religious observance and the lessening of fervor which followed in its wake are pointed out. Dom Knowles evaluates the criticism leveled at the English religious of that era by such figures as Chaucer, Langland, and Wyclif. He devotes considerable attention to the heated controversies of the day, including those between the Possessioners and Mendicants, between the Friars and Wyclif, and concerning the theory of Dominion and Grace. Particularly commendable is the consideration of the novel theological trends of the period, especially the analysis of William of Ockham's theory on justification and grace. Although the author's use of scholastic terminology may make this examination of Ockham's doctrine obscure for some readers, the historian familiar with theology will discover new insights into the thought of the age, and will acquire a better appreciation of its effects on subsequent history.

Dom Knowles restricts himself, for the most part, to the older monastic orders, and gives a rather sketchy treatment to the activities, spirit and internal organization of the Friars, particularly the Preachers and Minors. Greater emphasis would have been expected on the role of the latter in the spiritual and intellectual life of this period, in view of the consideration given to the Friars in Volume I (reviewed in *Dominicana*, December, 1948, p. 313).

This book is highly recommended to medieval and Church historians. It is sincerely hoped that Dom Knowles will continue the series with a third volume covering the period from Henry VII to the Dissolution.

A.N.

Love of Our Neighbor. Edited by Rev. A. Ple, O.P., translated by D. Attwater and R. F. Trevett. Springfield, Ill., Templegate, 1955. pp. viii, 182. \$3.95.

Hope or Despair. By Rev. A. M. Carre, O.P., translated by R. Hague. New York, P. J. Kenedy and Sons, 1955. pp. 119. \$3.50.

Justice. By J. Pieper, translated by L. E. Lynch. New York, Pantheon Books, Inc., 1955. pp. 121. \$2.75.

Recent reaction, especially in the South, to the results of the Supreme Court decision on the integration of the races in public schools shows the futility of legislative seeding and executive cultivation where sod has not been turned by the efforts of virtuous men. The nearly simultaneous appearance of three books dealing with specific virtues, the interior principles of human activity, is therefore significant and timely.

The emphasis of Fr. Carré in *Hope or Despair* is on the godly cause and tendency of the virtue of hope which makes us "forget the things that are behind and stretch forth to those that are before . . . to the prize of the supernal vocation of God in Christ Jesus." He has some pointed things to say of the relation between this virtue and the gift of the Holy Ghost, Fear of the Lord, which is its shield and buckler. Another worthwhile feature of this little gem is the delineation of certain types of "despair" which are actually permissible and even recommended to Christians.

Solidity, together with careful distinction and timeliness are the chief characteristics of Josef Pieper's handbook on the virtue which St. Thomas treats most extensively of all—justice. Beginning by defining its elements and parts, he makes no attempt to improve on the traditional outline of justice's foundation. His originality consists in making applications, one of the most striking of which is his appraisal of the problems of the common good in terms of the object of distributive justice. This work too is a fruit of wisdom.

Each of these books should be useful, in the measure of the contemporary need for the virtues under discussion, in restoring balance and giving direction to human life. B.M.S.

My Life for My Sheep. By Alfred Duggan. New York, Coward-McCann, Inc., 1955. pp. 341. \$5.00.

Mr. Duggan has written a competent biographical novel on the life of St. Thomas a Becket, the martyred Archbishop of Canterbury. It may be of interest to those who demand that biography be

fictionalized, but it adds nothing to the author's own biography of St. Thomas, published in 1952, and to the other numerous satisfactory biographies of the Saint. In fact, it does a disservice to truth. It is a superficial story of a strong-willed statesman of the Church in conflict with a stubborn, violent, and ambitious king. It is hardly the story of a saint. It shows little appreciation or understanding of holiness and is lacking in unction. However, it is true to historical fact for the most part.

The fundamental weakness of the book is that it confounds two distinct forms of literature, fiction and biography. As a result it can have neither the freedom and universality of fiction nor the factual truth of a great biography like Boswell's *Life of Johnson*. As fiction it is limited by history, and as biography it is weakened by imaginative, artificial elements. For biography as a species of history should present what this particular man did in a specific situation at a definite time. The closer it sticks to historical fact, the better biography it is.

Mr. Duggan has taken liberties that no biographer is allowed. He has developed scenes in the manner of fiction at the expense of historical fact. He has written as an omniscient author, describing the dress and personal appearance of his characters, the state of the weather and the appearance of the landscape. He has related long private conversations of which there is no historical record. He has even told us what is in the mind of the persons of his story. An author of fiction can do this; he creates his scenes and characters. But a biographer cannot do it, because God created the persons of history and He only knows their thoughts and motives. Most of Mr. Duggan's imaginative scenes are innocuous, but his reading of the minds of historical persons is not. In the death scene, for example, he presents St. Thomas's indignation as more that of a feudal lord against a recreant vassal than of an archbishop and martyr against sacrilege and religious rebellion. This is only one of several improbable interpretations of the saint's and of others' motives.

This book may please those who like a novel. Those who want a biography and a life of a saint would do better to read those by Robert Hugh Benson and John Morris, S.J. L.W.

Liturgical Piety. By Rev. L. Bouyer. Notre Dame, Indiana, University of Notre Dame Press, 1955. pp. 284. \$4.75.

For a certain period in the history of the Church, placing the words *liturgy* and *piety* side by side would have constituted an enigma, and speaking of *liturgical piety* would have been to pronounce a

contradiction. In pointing this out, Father Bouyer lays the foundation for a more complete understanding of how the ideas of public cult, with its connotation of objectivity, and piety, with its subjective overtones, must be joined for an authentic Christianity.

Historically tracing how the traditional liturgy of the Church gradually became overlaid with the excrescences of baroque culture, the author is able to single out and highlight by analysis the few basic ideas which constitute living Catholic worship. To give unity to these distinctions he draws heavily upon the *Mysterien Theologie* of the late Dom Casel, which was concerned mainly with the explanation of Christ's mystical presence in the liturgy. Here it should be noted that Fr. Bouyer makes no claim to clear up all the obscurities of that system.

As a critical study, *Liturgical Piety* will probably not be read widely by lay-people. Its chief value may be as a source of formation for lay-leaders, and also to priests who desire to deepen their knowledge of the link between liturgy and life. All will be given the opportunity to read other works on the same general topic, for this is the first of the Liturgical Series to be published at Notre Dame on all aspects of the public cult of the Church. It is to be hoped that the succeeding volumes approach the vitality and genuine Catholic spirit of Father Bouyer's work. B.M.S.

The Church of the Word Incarnate. Vol. I, The Apostolic Hierarchy. By Msgr. Charles Journet. Translated by A. H. C. Downes. New York, Sheed and Ward, 1955. pp. xxxi, 559. \$7.50.

Msgr. Journet, whom Maritain calls "our greatest living theologian," is a frequent contributor to European theological journals, and is known to American readers by his books *The Wisdom of Faith* and *The Primacy of Peter*. Today, writings on the Church usually use an apologetic approach. Any attempt to penetrate its nature is either omitted, or is placed in a separate tract on the Mystical Body. Although this method may have certain pedagogical advantages, it is apt to cause a division in our conception of the Church, and may, perhaps, lead to the error of distinguishing a Church of charity from the juridical Church.

The author, therefore, determined to write a work of speculative theology, analyzing the essential nature of the Church in terms of her four causes. The present book, the first of four volumes, considers the apostolic hierarchy as it is the immediate efficient cause of the Church and as related to the note of Apostolicity. The author shows a profound grasp of theological writings, both ancient and

modern, but especially of the works of Saints Thomas and Augustine. Even non-Catholics are quoted at times, following the admonition of St. Thomas to seize the truth no matter what its source.

While not exclusively for the professor, some background in theology is necessary to penetrate this monumental work. The reader may disagree at times with his conclusions: to cite but two examples, the extent of the causality of the humanity of Christ with respect to the angels, and the distinction of a two-fold soul in the Church. All will agree, however, that thoughtful, conscientious work went into the preparation of this volume, and that it deserves the same response from the reader. Such a studious reading will be well worth the efforts, for it will lead to a greater knowledge and love of Christ's Mystical Body, the Roman Catholic Church. J.M.H.

Hilaire Belloc, A Memoir. By J. B. Morton. New York, Sheed and Ward, 1955. pp. x, 185. \$3.00.

"To recapture Belloc as a man rather than a writer" is the aim of J. B. Morton in this Memoir of his thirty-year friendship with Hilaire Belloc. It is no easy feat to portray the spirit of a man who was an historian, novelist, poet, songwriter, soldier, sailor, humorist, and vagabond, but Mr. Morton has accomplished this remarkably well. His keen insight into the character of Belloc has enabled him to depict the many facets of his personality in their proper perspective.

Mr. Morton paints a vivid portrait of a man of Anglo-Irish-French extraction, who exemplified the characteristics of all three nationalities. Belloc's humor was English; his wit was French. He was deeply moved by the beautiful English landscape, but he chose to live as a Frenchman.

All who knew the man bear witness to his happier moments, his singing during his meals, his rapid talk on anything and everything. Yet Mr. Morton shows another side of Belloc, a saddened and unhappy man, who following the death of his wife always wore black and even wrote on stationery bordered in black. Msgr. Knox said of him, "The undercurrents of his mind were sad, and his face never looked happy in repose." This, as Mr. Morton says, "is the other side of the legend."

For those who have read any of the works of Belloc, this book will prove most delightful. For those who have not, it will serve as an enticing introduction. H.M.I.

The Nun. By Margaret Trouncer. Foreword by Dom Columba Cary-Elwes, O.S.B. New York, Sheed and Ward, 1955. pp. xv, 297. \$3.50.

Saint Margaret Mary Aloccoque—the Heiress of the Sacred Heart—is vividly portrayed in this arresting new novel. It is a story of a saint's persecutions, of a saint's obedience to God and her superiors. With free and lucid strokes, the author presents convent life and the spiritual road as the ingredients for a vibrant drama. There is evidence of extensive research in the frequent use of quotations from the saint's own writings and those of her contemporary biographers. Yet, it remains a novel, for the biography is but a skeleton upon which the story rests. To some the saint's persecutions will seem extreme; to others the inroads of Jansenism into convent life will seem over-taxed. The author, however, in giving us a novel, has free reign for emphasis and interpretation.

The attempt to present a devotional subject and a spiritual biography under this form produces an interesting story. The author is most successful as a novelist and the book will increase knowledge of the spiritual life and foster devotion to the Sacred Heart. Nevertheless it would seem that both objectives could have been more effectively accomplished without resorting to the novel as a medium.
C.C.

The Mystical Theology of St. Bernard. By Etienne Gilson. Translated by A. H. C. Downes. New York, Sheed and Ward, 1955. pp. 266. \$3.50.

This scholarly study of St. Bernard's *Mystical Theology* was first offered to the English-speaking public in 1939. It marked the 20th volume in the "Etudes de Philosophie Médiévale" of which M. Gilson is the general editor. To all those interested in mystical theology, medieval thought, and in particular the principles of Cistercian Mysticism, this 1955 reprint will be most welcome.

M. Gilson's competence as an historian of medieval ideas is too well known to need comment. In the present work he sets out to prove that St. Bernard's *Mystical Theology* is truly a science with a rigorously synthetic structure, and finishes by leaving the attentive reader convinced of the point. He traces the various sources of influence on this synthesis, particularly those of St. John's first epistle, of Maximus the Confessor, and the Rule of St. Benedict. The unifying element in St. Bernard's science of mysticism seems to be found in his considerations of man as made to God's image and likeness.

Although man lost his *likeness* to God through sin, he retains the indestructible *image* of God in his free will. He wanders through the land of unlikeness (*regio dissimilitudinis*) until, under grace, his "proper will" and, more radically, his "proper counsel" submit to the "common will" of charity. Finally, in St. Bernard's own words, "when this iniquity shall be taken away, which is the cause of our part in unlikeness, then will there be union of spirit, then will there be mutual vision, and mutual dilection."

In addition to his skillful analysis of the theological basis for St. Bernard's mysticism, the author provides five significant appendices under the general title "Around St. Bernard: Men and Movements." The notes reflect the profound scholarship that went into the making of this book. A bibliography of the principal texts and works relating to the mysticism of St. Bernard should be of considerable value to the student of this field. Every reflective reader stands to gain much from another valuable book by M. Gilson.

M.M.J.

The Outspoken Ones. By Dom Hubert van Zeller. New York, Sheed and Ward, 1955. pp. x, 195. \$3.00.

In his latest work Dom Hubert van Zeller has given us a modern interpretation of the Twelve Minor Prophets of the Old Testament. He delves into the personality of each of these prophets, and presents a picture of them as men and also as messengers of the Word of God, portraying all their human weaknesses. The story of Jonas, for example, is given to us as an amusing as well as deeply spiritual lesson on the providence of God.

Dom van Zeller has intended this work for the average reader rather than the scripture scholar. Nevertheless, he has not written a series of "pious novels," but brings out the spiritual and mystical significance of these prophets and applies their varied messages to present day problems.

Though these prophets are called "minor" or "lesser," because of the length of their writings, their true stature emerges under the skillful pen of Dom Van Zeller.

H.M.I.

Blessed John of Vercelli. By Paul C. Perrotta, O.P., Ph.D. New York, National Headquarters of the Holy Name Society, 1955. pp. 92. \$0.75.

A major obstacle to the canonization of Blessed John of Vercelli, the founder of the Holy Name Society, has been a lack of readily

available information about his life. This deficiency has been partially remedied by Father Paul Perrotta, O.P., author of a recent booklet about Blessed John. Evidently the result of much painstaking research, this booklet, which first appeared in installment form in the *Holy Name Journal*, details the facts about the life of one who was "the perfect type of the apostolic religious."

When Blessed John died in 1283 at the age of 84, he brought to a close a life full of achievements for the good of the Church and the Dominican Order. First as Prior at Vercelli, later as Provincial of Lombardy, and finally as Master General of the Dominicans, he exercised his authority for the benefit of the Order and the perfection of his subjects. The Holy See recognized his capabilities, and a succession of Popes named him Inquisitor, Procurator of a Crusade, Apostolic Legate. Father Perrotta clarifies many incidents in John's life: how he was almost elected Pope at the conclave in 1271; his commission by Pope Gregory X to preach devotion to the Holy Name throughout Europe; his appointment to and refusal of the Patriarchate of Jerusalem.

As Master General, Bl. John once wrote this advice to his subjects: "Let the innocence of life give to your preaching its best appeal, and remember that unless the constant spirit of penance prevail among us our preaching will get cold." This exhortation came from the heart of a father to his sons, from one who practiced what he preached, from a Blessed who may someday be declared a Saint.

G.A.V.

On the Truth of the Catholic Faith. By St. Thomas Aquinas. Translated from the latin and annotated by Anton C. Pegis. New York, Image Books, Doubleday and Co., 1955. pp. 317. \$0.85 (paper). Garden City, N.Y., Hanover House, pp. 317. \$2.50 (hard cover).

Another tremendous service has been rendered to the English reading public by Image Books. In commissioning Dr. Anton Pegis to translate the *Summa Contra Gentiles* it has made available to the average person in very readable form one of the most valuable books ever written. This famous work of St. Thomas was intended to strengthen the Faith of Catholics at a time when the errors of the Arabs threatened to undermine and destroy it. Today the book fulfills the same function against modern errors. To mention that this is one of the greatest works of Christian Apologetics is not sufficient. This *Summa* may serve equally as well as food for meditation or as an introduction to Theology.

Dr. Pegis introduces this first volume, on God, His substance,

life and operation, with fifty-six pages of explanatory notes and bibliography which are most helpful and clearly indicate his position as a translator. He wishes to give a complete and unabridged translation, even to the point of preserving, at times, the exact latin word-order, so that the thought of St. Thomas might be unfolded as in the original text. This presents difficulty in a few places, and occasionally it is necessary to read a sentence several times to discover its meaning.

Dr. Pegis has also translated St. Thomas' technical philosophical vocabulary into English, giving occasion to another difficulty. He renders "esse" as "being" or "the act of being," apparently to avoid the use of "existence" because of the implications associated with that word in modern philosophical thought. However, in the context of St. Thomas' works, "esse" means "existence," and the different translation here seems to cause more difficulty than it avoids.

The entire *Summa Contra Gentiles* will eventually appear in five volumes, of which this is the first. The great merit of this work will far outweigh whatever minor defects may be found therein. The English speaking Catholic world owes a debt of gratitude to Dr. Pegis and Image Books for making such a fine translation available so reasonably and in pocket-book form.

T.D.

The Retrial of Joan of Arc. By Regine Pernoud. Translated by J. M. Cohen. Foreword by Katherine Anne Porter. New York, Harcourt, Brace and Company, 1955. pp. 264. \$4.75.

This work by the noted French historian is an outstanding book, a milestone among the many written about Saint Joan of Arc. It is the first book bringing to the English speaking audience a documentary account of the rehabilitation trial which restored to Joan her good name and reputation.

Having set the background of the trial in an early chapter, Regine Pernoud has arranged the depositions of the witnesses before the board of inquiry in such a way that the historical development of Joan's life is poignantly dramatized. The testimonies of her childhood friends, close relatives, army officers, and other associates all combine to give that unique human touch which leaves the personality and character of Joan indelibly impressed on the mind of the reader. The author presents the investigation as it actually developed, and adroitly intersperses an historical resumé so that the reader is able to obtain a total view of the whole situation, including the original condemnatory trial.

Much of the ponderous and legalistic tendencies which often

characterize such documentary works are avoided by the author's fast-moving style and interesting presentation. All those who are interested in Saint Joan owe a great debt to Regine Pernoud and to her translator, J. M. Cohen. E.G.W.

The Catholic Approach to Protestantism. By George H. Tavad, A.A.
Translated from the French by the author. New York, Harper & Brothers, 1955. pp. xv, 160. \$2.50.

The objective of the modern ecumenical movement among the various Protestant denominations is unity of all people professing Christianity. This is also an ideal expressed by the present Holy Father, following in the footsteps of his predecessors. In this short work, Father Tavad discusses the problem and offers his solution.

The book is divided into two distinct parts. The first consists of an inquiry into Protestant efforts toward unity. After briefly sketching the origin, present day divisions and doctrines of Protestantism, he treats its basic antagonisms toward Catholicism and examines the current theology of Ecumenism.

Turning, in the second part, to the Catholic position, Father Tavad gives an historical and critical analysis of methods already proposed as solutions to the problem. He suggests several specific areas which have not been explored sufficiently but ought to be incorporated into the Catholic approach toward Protestantism. Among other things, he urges the collection of elements of various Catholic doctrines into "... a full treatise on the Church;" the study of "the notion of *vestigia Ecclesiae*"; of "Protestant thought ... as found in the theologies of Luther, Calvin, Hooker, Wesley, and the other doctors of Protestantism and Anglicanism." Besides the need for theologians to study these topics, he also points out the need for Catholic Apostles of Ecumenism.

Although Father Tavad's zeal cannot be questioned, and his recommendations for improvement are praiseworthy, it is necessary to point out a defect in his method of treating the problem. His caustic attitude toward certain highly respected Catholic authorities in this field seems entirely unwarranted and definitely detracts from the merits of his work. For instance, he criticizes one method of approach as "... sometimes uncharitable in its choice of adjectives," while describing another as "reduced to a nauseating ignorance." This same attitude is present in several parts of the book and tends to cause strife rather than harmony. Perhaps the author is so absorbed by his own solution that he fails to realize the utility of any other method for solving this extremely complex problem.

Father Tavad's solution to the problem of unity is not one that may be readily adopted in its entirety by all Catholics, but must of its very nature be confined to a relatively few well-trained experts. Its success will depend in a great measure on the realization of certain theories proposed by the author. However, it has merit and deserves serious consideration, although the book as a whole is unfortunately marred by his hypercritical attitude.

R.R.A.

Chastity. Translated from the French by Lancelot C. Sheppard. Westminster, Md., The Newman Press, 1955. pp. x, 267. \$4.00.

One of the most delicate subjects to discuss, although one of the most fundamental aspects of the religious life, is the vow of Chastity. The present need for clarification of problems stemming from this vow springs principally from the attitude toward sex prevalent in the modern society from which candidates for the religious life are drawn and in which they will perform their apostolic work. The nature of the vow of chastity and a thorough understanding of its relation to perfection are imperative for those entering the religious life today.

This collection of writings by various French Catholic authors, including several Dominican priests and sisters, is the most recent book in the series "Religious Women and Modern Problems." The first section, "History of Religious Chastity," depicts consecrated virginity in ancient civilizations, in the Old and New Testaments, and during the Patristic period. Following an examination of the subject in the light of Theology and Canon Law, the last section delves into "Psychological and Medical Aspects."

Although the doctrinal and speculative matters so competently covered in the first two sections cannot be minimized, perhaps the greatest value of this book lies in the practical applications made in the third section. Here such subjects as instruction at various stages of the religious life, hygiene, and even the religious habit are discussed and evaluated in their relation to Chastity.

Some disagreement could arise from a misunderstanding by the reader of the relatively new science of psychiatry. But the authors have been commendably cautious, even hesitant in some cases, in applying its conclusions to the matter of Chastity. The chapter on the absolute necessity of mortification of the senses, in examining this situation from a psychological point of view, serves to confirm scientifically the warnings and admonitions of generations of spiritual

writers who did not have at their disposal the findings of modern science.

This book is noteworthy not only because it presents so completely in one average-size volume so many aspects of this vow and virtue, but also because it is an important step in the recent trend among Catholics to apply the available modern means to age-old problems. Confessors especially will find it well worth a careful reading.

G.A.V.

Two Cities. By Paul Foster, O.P. Westminster, Md., The Newman Press, 1955. pp. 110. \$1.25.

One of the most persistent controversies in the United States today revolves around the relation of the Church and the State. *Two Cities* is a concise account of the historical aspects of the Church-State controversy through the centuries. The author readily admits that twenty centuries fit into a hundred and ten pages with only too much difficulty, but to offset this, he limits his treatment to the major trends characteristic of each age, omitting unnecessary historical digressions that do not directly pertain to his subject.

The book is divided into ten chapters; it commences with the state as viewed by Aristotle and Augustine, and terminates with the modern Catholic conception of Church and State. Following an historical order, the author gives the proper background of ancient, medieval and contemporary settings against which the controversy is to be seen. He characterizes each period with distinctive features from which the relationship in succeeding centuries takes its roots. An example of this is his treatment of the role of post-Constantinian Caesaropapism in Byzantium and its subsequent influence upon the Russian Church.

The chief merits of this book are its orderly presentation of the major issues between the Church and the State and sound Thomistic point of view. These two features, combined with a good literary style, make it an excellent summary of the background to this important question, and thus extremely good reading.

A.B.

The Meaning of the Religious Life. By Benoit Lavaud, O.P. Translated from the French by Walter Mitchell. Westminster, Maryland, The Newman Press, 1955. pp. ix, 81. \$1.00.

When a writer of Père Lavaud's stature treats of the religious life in a book of less than one hundred pages we are tempted to say that "the mountains were in labor and a ridiculous mouse was

brought forth." Yet even those disposed to make such judgment would admit after reading this book that it is certainly a very eloquent and penetrating little mouse.

The book succeeds in exemplifying the author's skill at concising and enticing. We say "concising" because that is exactly what Père Lavaud does. He compresses into three short chapters the essential elements of Christian life in general, and then the more particular consideration of the virtues of poverty, chastity and obedience which pertain to the religious life. These three chapters constitute the first section of the book, and are followed by a final chapter entitled "Conclusions and Applications" in which the author offers pointed and eminently practical advice not only to those already entered upon religious life, but also to those who might contemplate such a course. It is here especially that his ability at enticement is manifest. With deftness, with a deep understanding of human nature and human frailty as well as Divine Goodness, and with clarity of expression, he spurs on negligent religious to a greater fervor, wheedles away from their fears those who hesitate to enter religion, and cajoles selfish parents who would prevent such a decision.

It is refreshing to note that the translation matches the excellence of the matter of this book. Together they form a book which can be read in a couple of hours, but one whose influence can last over a lifetime.

G.D.

The Light Beyond. By Rev. Leonard J. Fick. Westminster, Md., The Newman Press, 1955. pp. 176. \$3.50.

A searching light has been focused on the works of Nathaniel Hawthorne with highly revealing results. This new book is not an academic critique, nor is it a literary survey, but rather it is a distinctly penetrating study of Hawthorne's theology as evidenced by his distinguished pen.

During the past decades, the novels and short stories of this celebrated New Englander have held the attention of students at every level of higher education. But now these same works are available for re-reading from a different point-of-view. Father Fick has opened a new door of inquiry which should give all Hawthorne admirers a more profound appreciation for the depth of his thought, and, what is more important, should give them a truer evaluation of Hawthorne's authority as a commentator on God's universe and the poor creatures who inhabit it.

Having established four simple rules by which he proposes to examine Hawthorne's more notable writings, Father Fick carries his

reader through a most succinct, orderly, and scholarly investigation of these works. While making generous use of quotations which demonstrate Hawthorne's basic concepts on God, Man, Sin, and Religion, he avoids the familiar pitfall of multiplying such texts. In each of these major categories, Hawthorne's tenets are contrasted against the dogmas of the Roman Catholic Church. One feels a growing wonderment how this descendant of a Puritan environment could have reasoned himself into so high a state of consonance with Thomistic teachings; yet Father Fick is always careful to accurately summarize those points of dissonance which perhaps were instrumental in keeping Hawthorne a non-Catholic unto death. His daughter, Rose, of course, is known to the Catholic world as Mother Alphonsa, foundress of the Servants for the Relief of Incurable Cancer. Father Fick justifiably dedicates this valuable study of Nathaniel Hawthorne to the valiant daughter who was "The Rose of All the Hawthornes."

V.L.

The Priesthood. A Translation of the *Peri Hierosynes* of St. John Chrysostom. By W. A. Jurgens. New York, The Macmillan Co., 1955. pp. 133. \$2.50.

The reader of this new translation can easily see why *The Priesthood* has been called "the finest of all St. John Chrysostom's writings." It not only has great literary and spiritual value, but is of biographical interest as well. Written in the form of a Platonic dialogue between the Saint and his friend, Basil, it is a defense of Chrysostom's flight from consecration as bishop about the year 373. His defense consists in an exposition of the sublimity of the office of the priest and of the virtues demanded of him. Because of "that most awful sacrifice" which he performs, a priest must have angelic piety and purity. Because of the many snares to virtue which await him in governing the faithful, he must excel in prudence. Because of the subtlety of the enemies of Christ, he must be expert in preaching and argumentation, learned in doctrine, devoted to study.

The Priesthood has unction in every line and is one of the principal monuments to the sanctity of its author, to his penetration of the mysteries of the faith, to his deep understanding of human nature, and to his literary genius.

Father Jurgens' translation is at once readable and scholarly. He has compared the major editions of the text and consulted previous English translations in order to assure an accurate and fluent version. Preachers will find his indices of scriptural references and of subject matter especially useful. Any priest, seminarian, or religious should be glad to have a copy.

L.W.

The Psalms. Fides Translation. Introduction and notes by Mary Perkins Ryan. Chicago, Fides Publishers Association, 1955. pp. 305. \$3.95.

Since the issuance of recent Papal Encyclicals on the Holy Scriptures and the publication of the *Pian Psalter* there have been a number of translations of Sacred Writ presented to the public. The Fides translation has much to commend it. The publishers have attempted to present a version suitable for public recitation. To a large extent they have succeeded. A careful and, in most instances, happy choice of words provides a smooth-running text.

Undoubtedly the best part of the book is the introduction by Mrs. Ryan. Her explanation of the Psalms as a prayer for Christians and of many of the key words and phrases is clear and well thought out. Also commendable is the effort to tie in each psalm with the Christian liturgy by listing the times and places where the Church uses them today. This often gives us a better understanding of the meaning of the individual psalm in its original context.

A.M.W.

Retreat From Learning. By Joan Dunn. New York, David McKay Company, 1955. pp. xvi, 224. \$3.50.

This volume is a small but highly-charged explosive leveled against progressive education. And its author has selected a vital area for its detonation. Miss Dunn simply describes the day-to-day workings of the well-equipped progressive high school in which she taught for four years. Thus her book is thoroughly grounded in experience and no pragmatist, no progressive can gainsay experience: he must bow to it. If he is honest, he must re-examine even his cherished educational theories when these clash with observed data.

Such a clash is painfully obvious in this book. The facts here set out in clear, animated prose underline the failure of progressive education to "instill a sense of personal responsibility and self discipline"; the author asserts that never was "learning . . . such a bitter pill until it was so elaborately coated." But the school does not shoulder the guilt alone; it must be shared, as the author observes, by student and parents.

The contribution of this small book may well out-weigh that of more erudite works. It should be read and its subject frankly discussed by parent-teacher groups, for it tries progressive education in that system's own court of appeals. If in the last analysis that system is found guilty, as this book suggests, "Why cumbereth it the ground?"

J.M.C.

Faith, Reason, and Modern Psychiatry. Edited by Francis J. Braceland, M.D. New York, P. J. Kenedy & Sons, 1955. pp. xv, 310. \$6.00.

Since, as Dr. Gregory Zilboorg points out, the struggle between psychiatry and religious faith "appears to have become in the course of the last few years both sharpened and more nonsensical at the same time," a thorough investigation of the interrelation of revealed truth and psychiatry has been of the utmost importance. *Faith, Reason, and Modern Psychiatry*, edited by Francis J. Braceland, M.D., proposes "a bipartisan program of understanding and collaboration" between psychoanalysts and psychotherapists on the one hand, and theologians and spiritual directors on the other.

The book, with an excellent foreword by Fr. John La Farge, S.J., consists of two groups of five essays. The first series, entitled "Physician and Patient Confront the Cosmos," has been written by practicing psychiatrists, Drs. Braceland, Zilboorg, Stern, Juan López Ibor, and Rudolf Allers. The authors of the second five, "Essays toward Interpenetration," are a philosopher, Vincent Edward Smith, an anthropologist, Dorothy Donnelly, a psychiatrist, Pedro Lain Entralgo, and two Dominican priests, Frs. Jordan Aumann and Noël Mailloux. Of particular interest in the first section, is the outstanding essay by Gregory Zilboorg, "Some Denials and Affirmations of Religious Faith," in which he includes a fine analysis of Freud and a perceptive treatment of the psychology of the sacraments. Another worthy of note is Karl Stern's "Some Spiritual Aspects of Psychotherapy." In the second half of the book, which in general seems to fall short of the standards of the first group of essays, religious superiors and spiritual directors will be most interested in the essays "Psychology and Spiritual Direction" by Fr. Noël Mailloux and "Sanctity and Neuroses" by Fr. Jordan Aumann.

Though the work is for the most part theoretical and, in some instances, controversial, it is nonetheless an outstanding contribution to Catholic literature upon the subject. It does not propose to answer all the problems brought to light, but does solve many and offers valuable suggestions for others. It also indicates quite clearly that the road to an interpenetration between revealed truth and psychiatry, which will neither destroy the autonomy of religion or medicine nor impinge upon the fundamental truths of Christianity, is by no means devoid of difficulties.

C.M.B.

Psychoanalysis Today. By Agostino Gemelli, O.F.M., M.D. Translated by John Chapin and Salvator Attanasio. New York, P. J. Kenedy & Sons, 1955. pp. 153. \$2.95.

In *Psychoanalysis Today* Fr. Agostino Gemelli, O.F.M., noted priest and physician, presents a Catholic approach to many of the problems posed by the present-day status of psychoanalysis. Writing with a "modest object in view, namely, to explore certain key ideas with a view to appealing not to the specialist, but to the general public," Fr. Gemelli summarizes in the first two sections of his work the doctrines of Freud and Jung and the various forms in which they are proposed today. In the third and final section the author gives a moral evaluation of psychoanalysis in the light of the teachings of the present Holy Father, Pope Pius XII.

Throughout the work the reader profits from Fr. Gemelli's vast knowledge of the subject and from his clear grasp of the fundamental issues at hand. At the end of the section on Freud, in which such problems as dream analysis and the psychogenesis of neuroses are discussed, norms are given for the use of psychoanalysis by priests. Of particular interest in his examination of Jung's thought, whose inherent contradictions are clearly delineated, is the consideration of religious symbolism.

Fundamentally, the work is a fine synthesis of an immense amount of material. Fr. Gemelli has succeeded in indicating that while a complete rejection of Freud is unwarranted, a wholehearted acceptance of Jung is equally undesirable. The principal shortcoming of the book lies in the fact that it may not appeal to the audience for which it was intended—"the general public." An occasionally awkward translation, the retention of technical terminology, the attempt to summarize such a vast subject in a few pages, and the desire to note contemporary progress in the field, all contribute to a somewhat intricate final product. The book will be of definite use to those already acquainted with psychoanalysis but may well prove beyond the grasp of the average reader. The fact, however, that psychoanalysis is permissible for Catholics, even though investigation of non-Catholic writers on the matter must proceed with caution, will be indelibly impressed upon the minds of all readers. C.M.B.

The Last Week. By A Dominican Tertiary. London, Blackfriars Publications, 1956. pp. 88.

To many in England, the author notes, "Good Friday means only another Bank Holiday;" to many in the United States it means

even less. The whole significance and purpose of the Passion and Death of Christ has been lost in the majority of lay people in English speaking countries. *The Last Week*, therefore, was written to provide "a few simple thoughts" on the sufferings of Christ which busy Catholics "can elaborate according to their own necessities."

Containing nothing new or startling, the merit of this little book consists in the fact that it says so little, yet implies so much. Short descriptions and applications of every recorded event in the last seven days of Christ's mortal life, along with brief meditations on the Stations of the Cross fill its eighty-eight pages. In just a few words the author captures the spirit of a scene, and portrays its significance. This booklet can be used with profit by all who wish to follow their Master to Calvary through the beautiful liturgy of Holy Week.

G.A.V.

My Daily Bread. By Anthony J. Paone, S.J. Brooklyn, New York., Confraternity of the Precious Blood, 1954. pp. viii, 440. \$0.80.

My Daily Prayer. Brooklyn, N. Y., Confraternity of the Precious Blood, 1955. p. viii, 504. \$0.85.

Two more pocket-size books have been added to the Confraternity of the Precious Blood's series designed to initiate souls into the fullness of the Christian life. The first, *My Daily Bread*, is concerned primarily with mental prayer. Divided into three books according to the three ways of the spiritual life: "Purification," "Imitation," "Union," the daily bread is provided in 197 chapters averaging two pages each. A natural and almost instinctive "method" of mental prayer is explained in one page and then summarized: listen to Christ, think over what He has said, and answer Him in prayer. The fare for each day follows this plan. Though profound, this book will prove very useful for beginners since it does not become unduly involved in methodology.

My Daily Prayer seeks to initiate the busy layman into liturgical prayer by encouraging him to model his private devotions on the public prayer of the Church, the Divine Office. There are six brief periods of prayer assigned to each day, corresponding roughly to the Little Hours, Vespers, and Compline. Night Prayer, or Compline, introduces an examination of conscience. For each day there is a short summary of the feastday celebrated and also a Seasonal Thought based on the current Sunday. In all these cases use is made of the prayer of the day or feast. It should be kept in mind, however,

that, since the lay person lacks official deputation, he is not, as the foreword hints, praying in the name of the Church when using this brief volume.

J.A.M.

Sanctity Through the Rosary. By Edouard Hugon, O.P. Translated from the French by Sister M. Alberta, O.P. Tralee, Ireland, Michael Glazier & Company, 1955. pp. xi, 74.

When a subject has been as frequently dwelled upon as the Rosary, it is indeed difficult to treat it under a new and refreshing aspect. Yet, Fr. Hugon has succeeded in doing this. *Sanctity Through the Rosary* proposes not only to foster Marian devotion, but also to increase the effective use of the Rosary as a means of sanctification.

An excellent preface provides a new insight into the nature and meaning of the Rosary. The book itself contains three principal considerations: The Rosary and the Author of Holiness: Jesus; The Rosary and models of holiness: Mary and Joseph; and The Rosary and the practice of holiness. These sections are divided in such a way that each of the resulting subdivisions forms a "meditation independent of what follows and what precedes." Of particular note is an outstanding section on St. Joseph.

This inspiring work is at once theological and devotional. It encompasses within its brief pages most of the important principles of Christology, Mariology, and Josephology. It is highly recommended to all who are striving for union with Our Divine Lord through His Blessed Mother.

C.M.B.

The Challenge of Existentialism. By John Wild. Bloomington, Indiana, The Indiana University Press, 1955. pp. 297. \$6.00.

Harvard's John Wild, a key figure in the American neo-realist movement, gives critical attention to Existentialism, seeking elements he may preserve for his projected realistic synthesis.

His book is divided into nine chapters of almost equal length. The first describes the philosophical scene that exists in American (non-Catholic) colleges today, with correct emphasis on its Kantian and Hegelian strains. Then Kierkegaard is introduced as a reaction to Hegel (chap. 2), and the doctrines common to his present day disciples in the areas of Ontology, Awareness and Ethics are exposed (chap. 3, 4, 5). A transitional chapter traces the more individual subtleties of Jaspers, Sartre and Marcel. Finally, in the last three chapters, Wild evaluates the matters handled in the central part of the book.

Many fine features characterize this work. In true realistic

spirit Wild seeks truth wherever it may be found. He avoids that excessive concern for history and biography which mars many modern studies. Finally, he attempts to judge the validity of a philosophy not solely by the neat, logical pattern of its author, but by objective fact. Briefly, he has returned to the Aristotelian concept of history of philosophy.

Unfortunately, his main critique of Existentialism—that its distrust of the intellect and speculation is an impossible position and one contradicted by its own philosophizing—does not touch Existentialism's true basis. According to Dr. Charles DeKonnick, the true basis of this system is a concern for moral being, i.e. the good, and not for metaphysical being. This would explain the existentialists' exclusive concern for man, their excessive voluntarism, their concentration on the practical.

It is unfortunate that Wild frequently voices a call to build a "new philosophy," one in accord with reality. This may be understandable as a rallying cry, but as a serious philosophical position, it sells short the contributions. These are not so few as Wild seems to infer. It is perhaps noteworthy that Wild refrains from citing an author whose work constitutes, as he has elsewhere remarked, "the most complete and accurate account of realistic thought that has been so far achieved"—Saint Thomas Aquinas. J.M.C.

On Almost Anything. By James M. Gillis, C.S.P. New York, Dodd, Mead and Company, 1955. pp. xi, 177. \$3.00.

Before Father Gillis recently retired from the Catholic journalistic scene after twenty-seven years of service, he had written, among other things, close to fifteen hundred weekly columns under the title of *Sursum Corda*. Here in one volume we have seventy-four carefully selected essays, chosen from the many as representative of the style and spirit which have come to be associated with Father Gillis.

Unlike many other Catholic writers whose activity is restricted to one specialized field, Father Gillis roams the whole area of human living, examining one or another aspect of it in the light of Christian principles. The extensiveness of his scope—from art to Communism, from politics to Theology is indicated by the very titles of some of the selections: *You Can't Escape Theology*; *Modern Art: What? Why?*; *Thomas Jefferson: Nobody's Fool*; *Euthanasia*; *American and Catholic*; *Peaceful Coexistence—a Slogan*. In these, as in all the others, he displays an extraordinary facility for penetrating to the heart of the matter and for applying Catholic principles in interpreting and solving problems.

Father Gillis' distinctive talent, as Archbishop Cushing notes in the Introduction, is an ability "to see in a situation a certain moral perspective which makes mature judgment possible almost at once." He takes a definite stand on the matters he discusses, and, although issue can be taken with his position on some points, it is to his credit that they are brought to light and subjected to public Catholic scrutiny. Sometimes light and gay, sometimes gloomy and pessimistic, he is always outspoken for the rights and the place of the Church and Her teachings in modern American Twentieth Century Society.

Anyone who liked Father Gillis and his *Sursum Corda* feature in the Catholic Press will enjoy this book. G.A.V.

The Broken Sword. The Story of Fray Bartolome de Las Casas. By Covelle Newcomb. New York, Dodd, Mead & Co., 1955. pp. 331. \$3.50.

Bishop Bartolomé de Las Casas, Dominican missionary and the first priest ordained in the New World, is the subject of this fine novel.

Covelle Newcomb portrays this saintly man's fight against overwhelming odds for more than sixty years to save his beloved children, the Indians, from enslavement and extinction. First as a secular priest and later as a Friar, he traveled unbelievable distances and endured innumerable hardships to accomplish his purpose. He proved that any savage nation or pagan people can be converted to Christianity and to the ways of civilization if an adequate appeal is made to their intellects and especially if Christ-like charity is shown to them.

The Broken Sword, besides accurately depicting sixteenth-century Spanish-America, points out quite clearly the role played by the Order of Preachers in preserving the freedom of the native Americans. Despite the lack of a handy map with which the reader might follow more closely the travels of Father Las Casas, the historical accuracy of this work and its lively novel form recommend *The Broken Sword* to all. D.A.McC.

The Mind of Santayana. By Richard Butler, O.P. Chicago, Henry Regnery Company, 1955. pp. xiv, 234. \$4.00.

This book is a clear, orderly analysis and critique of *essence*: the basic notion in Santayana's philosophy. But before one can plunge into the doctrine itself, it is first necessary, as Father Butler shows, to see something of the life and philosophical background of the man. For Santayana is true to his age and environment, attempting to

construct a new philosophy out of his personal needs and eclectic fancies.

The author deftly outlines Santayana's life and schooling, and then proceeds to explain the basic notion of essence in its epistemological and metaphysical roles. The notion of essence, the foundation of his philosophical system, rests on a subjective intuition which is nothing more than a simple apprehension having merely logical significance. One gets to exterior reality only through blind, animal faith. Knowledge, then, which consists in judgment, never progresses beyond faith.

In the critical section of the book, Father Butler's warm sympathy for the man makes his penetrating critique all the more devastating. Santayana, striving to be the complete and perfect skeptic, in reality rested his system upon two gratuitous and irreconcilable presuppositions: materialism as the origin of all things, and a radical transcendentalism as his epistemological method. These escaped his skepticism and caused the fundamental contradictions running throughout his thought.

The book is a sad commentary upon a man who devoted his entire life to philosophy, a life which resulted in more than 30 volumes of work. In the end, his entire labor was completely destroyed by his contradictions and unwarranted presuppositions. Father Butler's love for the man, based upon a close personal contact with the philosopher for two years, saves him from any caustic criticism which can so badly mar scholarship otherwise sound. His approach is, therefore, a model of philosophical criticism. C.M.H.

Saint Bernadette. By Henri Petitot, O.P. Translated from the French. Chicago, Henry Regnery Company, 1955. pp. xii, 130. \$1.25 (paper).

One of the latest in the *Angelus* series of pocket-sized books is *Saint Bernadette*, by Henri Petitot, O.P. Apparently a new translation of Fr. Petitot's work, *The True Story of Saint Bernadette* (reviewed in *Dominicana*, June, 1951, p. 137), which appeared previously under the auspices of another publisher, this new presentation should help further an awareness today of a remarkable Saint of our times.

Father Petitot does not focus attention on the actual apparitions at Lourdes but concentrates it instead on the person of Bernadette, especially during her thirteen years as a Sister at Nevers. His efforts are pointed toward showing Bernadette, particularly during her life in the convent, as one who "in all things followed the common path."

Yet because for Bernadette that path led to the heights of sanctity, the author seeks to show that a study of her life reveals "words, prayers, and examples that are within our reach and which, with God's grace, we can easily practice."

The progressive development of the spiritual character of the Saint is brought out with warmth, insight, frankness when necessary, although with some tendency to repetition in the first half of the work.

The author successfully achieves his purpose in this comparatively short biography. For in it he gives us a clear picture of yet another Saint, devoid of the extraordinary in her approach to holiness, who stands as a model of sanctity for our times. B.M.M.

A Saint of the Week. By Desmond Murray, O.P. Chicago, Henry Regnery Company, 1955. pp. 288. \$4.50.

It is a regrettable fact that an adequate knowledge of the lives of the Saints is lacking today in many Catholics. One reason for this deficiency may be the excessive length of most of the works devoted to the Saints. The reading time demanded is not always available to the average person.

A portrayal of short and pertinent details about a select few of the Saints has been the means employed by the author of *A Saint of the Week* to remedy this situation. Four Saints were chosen from each month of the church's calendar. These have been carefully drawn from many pathways of life and include Apostles, martyrs, clerics, virgins and laymen. In each narration the predominant virtue of the Saint and the careers designed by God in leading them to sanctity are skillfully revealed. A valuable lesson indicating how the predominant virtue of the Saint can be profitably applied in the modern world has been added at the conclusion of each selection.

Should anyone desire to read a longer and more detailed account of a particular Saint, the author has provided a bibliography at the end of each narration. Father Murray is to be commended not only for the purpose of his book, but also for the manner in which he has achieved his goal.

M.P.G.

For More Vocations. By Rev. Godfrey Poage, C.P. Milwaukee, Bruce Publishing Company, 1955. pp. 202. \$3.00.

This book was written FOR MORE VOCATIONS. Simply speaking, that is the complete gist of Father Poage's superb guide to vocational recruiting. In his introduction, he points out that the

number of annual vocations, while ever increasing, still is far short when compared with the Church's expansion. This work is a sharp, new tool for us in fostering manifest vocations and awakening latent ones.

Basically, it is compilation of illuminating facts, problems, and answers, gathered from the annual Vocational Institute meetings. Noteworthy adjuncts are a six page bibliography of additional reading material, and references to schools, seminaries and institutes which provide for exceptional cases. The author does not presume to meddle with the mystery of why "the Spirit breathes where It wills" but contents himself with practical aids to stimulating interest in Christ's work. Confession, Mass, and Holy Communion receive their due emphasis; the diffusive goodness of religious life is highlighted. A chapter devoted to the graduated psychology to be used when dealing with various ages, schools, and special groups is of exceptional worth to the novice in this field. The style is permeated with the holiness, natural talent, and humor of a good religious. This book is highly recommended to religious and laity alike.

J.D.L.

The Eucharist-Sacrifice. By Rev. Francis J. Wengier. Milwaukee, Bruce Publishing Co., 1955. pp. xix, 286. \$5.00.

Much has been written since the Council of Trent on the Church's doctrine regarding sacrifice. The chief concern today is with the evaluation of the different theological opinions on this matter which have developed over the years. In the present volume "the reader himself is given the opportunity to compare some of those writings (principally those of Fr. de la Taille, S.J.) with the historical doctrine."

Though the intention may have been for the "reader himself" to make the comparison, in the execution of the work the author provides a very particular slant. The doctrine of sacrifice as envisaged by M. de la Taille is presented as perfectly in accord with the spirit of the Tridentine Fathers, the principles of St. Thomas, and the traditional and genuine meaning of Christian sacrifice. Consequently, Fr. Wengier believes that the position of de la Taille is the norm for judging all writings on the subject.

The difficulty is that other competent theologians find a quite different "spirit" in the Tridentine declarations than those proposed by the author; Thomists known to be faithful representatives of the Angelic Doctor come to quite different conclusions from those of de la Taille.

The author's treatment of various "writings" gives evidence of considerable research but little scholarship. His historical-descriptive approach in determining the nature of sacrifice, his sophistic manner of argumentation rob this work of the character of serious evaluation which is needed today.

The subject is timely, the approach is controversial, and, though not carrying great theological impact. *The Eucharist-Sacrifice* is interesting reading for the theologian. D.L.

Arts and Ideas. By William Fleming. New York, Henry Holt and Co., 1955. pp. 797. \$10.00.

This book by a member of the faculty of Syracuse University is intended as a textbook for an introductory course in the arts. It traces the history of Western art from Greece in the 5th century B.C. down to the present day, divided into five major parts. Each of the twenty chapters is devoted to an intensive investigation of a small number of works of art representative of a particular period. These works in the various arts are then correlated with each other and with the period to give some understanding of how the style of each artist is related to his time, place, and to the ideas then current. Chapter seven, for example, is limited to a study of the architecture, sculpture, and stained glass of Chartres Cathedral, to which is tied a discussion of the music school of Notre Dame of Paris and a survey of the underlying ideas of Dualism and the Scholastic Synthesis. Each chapter is abundantly provided with carefully chosen illustrations.

The method adopted by the author in this book can only be highly and warmly recommended. He has not compiled a drab catalog of names and subjects whereby the genius of the period would have been hidden in a morass of detail. Instead, he has wisely confined himself to the careful highlighting of only a few works, placing them within the framework of each historical period, to give an adequate appreciation of the artist and his times.

The author's technical competence, unfortunately, is frequently undermined by a regrettably superficial grasp of the fundamentals of Catholic doctrine. Perhaps this is in part due to the underlying philosophy apparent in the book, which is that of Dewey. The scholarship of the book definitely suffers by such egregious blunders as the whole chapter devoted to the "pantheism of St. Francis," and such occasional remarks as (the Jesuits using) "every Machiavellian means at their disposal."

Teachers of the arts course, capable of sifting out the philoso-

phy of Dewey, will find this book invaluable both for reference and as a guide in bettering their own teaching methods. A.M.W.

Decline of the American Republic. By John T. Flynn. New York, Devin-Adair, 1955. pp. ix, 212.

Decline of the American Republic combines vigorous rhetoric with ample documentation to produce a stimulating and thought-provoking treatise describing America's transformation into a unitary central system of government (with a resultant socialist economy). Two major factors have contributed to this transformation: the dismantling of the traditional constitutional process by judicial interpretation, the "packing of the Supreme Court"; and the dispositive influence of an "intellectual elite" who gave, and continue to give, "the glow of intellectual responsibility to a dangerous philosophy."

It is a matter of fact that American governmental structure has undergone profound changes in the past two decades; and this change has veered away from the system of checks and balances designed by the Founding Fathers a century and a half ago. The testimony of Jefferson, Madison, Hamilton and their contemporaries is effectively cited in witness to that fact. Justification for this shift of emphasis from independent state power to a powerfully centralized beauracracy, is usually based on the demands for change made by the new problems and complexities of our modern age. But, as the author points out, "if in the presence of new and modern conditions, this system was no longer suited to our twentieth century society, the way of altering the Constitution is laid down in that instrument—namely by constitutional amendment." When one recalls that of twenty-two amendments all but two seek to *restrict* the power of the federal government, the legality of effecting changes by a substitute means, judicial interpretation by hand-picked jurors, is naturally open to serious questioning.

Mr. Flynn's sharpest invective, however, is reserved for attack on the alarming socialistic trend in the American economy—"the root idea at the bottom of this long history of reckless blueprinting" for economic reform.

Decline of the American Republic does not in all instances "lay down propositions susceptible of complete proof" as boasted in the book's introduction. Mr. Flynn, too, resorts at times to the slogan-coinng and over-simplification which has alienated some of his reading public in the past. But such outbursts are restrained to a bare

minimum in this book which should serve the student of history profitably in a region of paramount concern to all who cherish their American Heritage. D.K.

The Names of Christ. By Louis of Leon, O.S.A. Translated by Edward J. Schuster. St. Louis, B. Herder Book Co., 1955. pp. xl, 315. \$4.75.

Modern readers, who have forgotten the ancient custom of imposing names that are expressive of a nature, are often mystified by the various titles given to Christ. This is not an entirely new phenomenon, for three and a half centuries ago, an Augustinian friar, Louis of Leon, exegete and theologian, wrote a book explaining these titles, with special application to the spiritual life. Although he was a famous teacher, he abandoned the language of the classroom in writing for those without theological training. The book employs a popular literary form, the dialogue, in recording a series of discussions among three friars.

The present edition, volume six in the Cross and Crown Series of Spirituality, is a new translation, and is more complete than the previous English version of 1926. After an introductory dialogue on names in general, Fray Louis explains such titles as The Good Shepherd, Lamb of God, etc. In all, fourteen names of Christ are discussed. The book clearly shows the learning of the author and his deep love for his Subject, Christ. However, he adopts an opinion regarding the motive of the Incarnation that will not be accepted by followers of St. Thomas. In the introduction the editor discusses this position, but his remarks are unfortunately so brief that one not acquainted with the dispute may get an erroneous view of the Thomistic doctrine.

Some other criticisms might be noted. Modern exegetes may disagree with the use of certain texts, such as the reference of Ps. 109:3 to the temporal rather than the eternal generation of the Word. A rather confusing feature is the author's occasional overemphasis of Hebrew. For example, in the discussion of the name, Word, he spends several pages (295-299) talking of the Hebrew equivalent *Dabar*, although this term was never applied to Christ until New Testament times, in the Greek Gospel of St. John. Again, discussing the Greek Epistle of St. James (p. 150) he uses the expression "the Hebrew (sic) word is best translated . . ." Both theologians and exegetes would disagree with his statement (p. 257) that Christ, even in the cleansing of the temple, had an affable and serene countenance. While it is true that anger or any other passion never

clouded the reason of Christ, we must not deny the reality of emotions in Christ, lest we seem to deny His Sacred Humanity.

J.M.H.

An Introduction to the Science of Metaphysics. By Henry J. Koren, C.S.Sp., S.T.D. St. Louis, B. Herder Book Co., 1955. pp. xix, 291. \$4.50.

An Introduction to the Philosophy of Animate Nature. By Henry J. Koren, C.S.Sp., S.T.D. St. Louis, B. Herder Book Co., 1955. pp. xiii, 341. \$4.75.

One of the greatest obstacles encountered in recent years by professors of philosophy in Catholic colleges has been the lack of adequate text books. To meet this need Fr. Koren has produced an outstanding two-volume series of texts which will be ideally suited for introductory courses "in undergraduate colleges where three or four credits can be devoted to this course and the study of philosophy is taken seriously."

Both volumes are excellent examples of doctrinal accuracy and pedagogical insight. Doctrinally, the author has remained faithful to the teaching of St. Thomas and to the traditional order to be followed in such courses. In fact, one of the remarkable features is his familiarity with St. Thomas' many works and the facility with which he has interwoven numerous quotations from the Angelic Doctor. The use of many sound pedagogical devices—the inclusion of summaries and list of selected readings at the end of each chapter, the notation within the chapters of sections which may be omitted, and finally the listing of review questions for each chapter at the end of the book—all tend to make the series very apt for use as a classroom text.

The author differs from traditional Thomism only in his division of the sciences and his inclusion of cosmology and psychology as parts of metaphysics. As a result certain theses have been treated in Metaphysics which might otherwise have been more properly left to cosmology or psychology. The reading of the metaphysics might also have been rendered somewhat smoother if "esse" had been rendered "existence" rather than "to be." However, the rigid adherence to traditional Thomism within the science themselves more than compensates for these shortcomings.

Briefly, then, Fr. Koren is to be congratulated for his outstanding contribution to the work of simplifying, and yet preserving, Thomistic philosophy for college students. In fact, these volumes

give rise to the hope that Fr. Koren may decide to extend his series to embrace all the philosophical courses given on the undergraduate level. C.M.B.

The Church Teaches. Documents of the Church in English Translation. By Jesuit Fathers of St. Mary's College, St. Mary's Kansas. St. Louis, B. Herder Book Co., 1955. pp. 400. \$5.75.

The authentic interpretation of Scripture and tradition, the prime sources of theology, rests solely upon the teaching authority of the Church. A compilation of many of the more important pronouncements of this teaching authority is presented in English translation in *The Church Teaches*. These documents have been translated from the Greek or Latin and prepared for publication by the Jesuit Fathers of St. Mary's College, Kansas.

The book is not intended as an exhaustive reference work; rather, the documents included have been selected according to their importance and frequency of use in the ordinary courses of theology. They are conveniently grouped together according to the principal doctrines of Catholic Theology instead of the chronological order followed in the parallel work of this kind, Denzinger's *Enchiridion Symbolorum*, but are identified according to the Denzinger numbering system.

A useful feature is the inclusion of a short doctrinal introduction before each major division of the work, along with brief introductory remarks to individual selections giving historical data and other facts which help to place each document in its proper context. This volume should find a ready audience among the growing number of students of theology who will discover it to be convenient for private study and reference. B.M.

Cross Upon Cross. By Rev. Francis Beauchesne Thornton. New York, Benzinger Brothers, 1955. pp. 263. \$3.75.

If the life story of a great king inspires a reader, the story of a great pope should fire him with enthusiasm. This is aptly demonstrated in *Cross upon Cross*, Father Thornton's brief biography of Pius the Ninth, who ruled the church during the crucial years between 1842 and 1878.

The title is appropriate; cross upon cross fittingly describes the life of this saintly pontiff. As a boy John Mastai suffered attacks of epilepsy; as a young priest he saw a cherished mission to South America end in failure; as Pope he endured exile from Rome and

the loss of the papal states. Nonetheless, through all his trials and tribulations he remained perfectly resigned to the Will of God. This true successor to St. Peter never permitted the vicissitudes of life to destroy his peace of soul.

In writing this informative and edifying work, Father Thornton manifests his literary talent and his journalistic background. His graceful yet virile style and the many anecdotes with which he has lightened the biography make for pleasant reading.

The first life of Pope Pius IX, Pio Nono, to be written by an American, *Cross upon Cross* is a fine introduction to a man who may someday be canonized a saint, since the process for his beatification was opened on the eighth of December, 1954. L.G.C.

The Appreciation of Ancient and Medieval Science During the Renaissance (1450-1600). By George Sarton. Philadelphia, The University of Pennsylvania Press, 1955. pp. xvii, 233. \$5.00.

Professor Sarton here reproduces the lectures he delivered as Rosenbach Fellow in Bibliography for 1953. Intended for a specialized audience, they concern the works of ancient and medieval authors studied by scientists of the period indicated. Thus, he discusses in turn, Medicine, Natural History, Mathematics and Astronomy, citing the acknowledged masters in each field and describing at length the manuscripts and published editions of these authors and their Renaissance readers.

Sarton's "arbitrary . . . determination of the end of the Renaissance (as) 1600" (p. 167), compels him to omit the more familiar scientific figures. It also tends to preserve a dichotomy between renaissance and modern thought whose very existence many scholars now question. The space given Aristotle is, in view of the author's own statistics (p. 179) and of common knowledge, unaccountably small. For example, Aristotle's words in chapter 16 of II Prior Analytics would temper the high praise accorded Euclid for the parallel lines postulate. Finally, many readers will feel free to disagree with some of Sarton's incidental remarks which range from Western imperialism to Oriental spiritualism: they transgress the limits of the specific field within which, as this volume amply testifies, professor Sarton is an able scholar. J.M.C.

The Vatican. Its Organization, Customs, and Way of Life. By Jean Neuvecelle. Translated by George Libaire. New York, Criterion Books, 1955. pp. vi, 250. \$4.50.

The purpose of M. Neuvecelle's book is to present a reporter's-

eye view of the Vatican, "not the Church itself." Since this is his explicit intention, we can look benignly on over-simplifications which violate theological accuracy. Bearing in mind that the book carries no *Imprimatur*, and disregarding the author's interpretations of theological discussions, the reader will be delighted and amused with the description of the day to day externals of Vatican life.

In addition to the theological inaccuracies, the translation itself has certain shortcomings. Adjectives are too frequently placed after the nouns they modify: "the life conventual," "the Church Catholic," "things doctrinal." When a sum of money must be made to appear exorbitant, it is given in Italian lire; when the sum is to look excessively small, it is counted out in American dollars. Yet it must be admitted that *The Vatican* makes for very interesting reading and will certainly give the reader a greater understanding and appreciation of the temporalities of the Church.

J.A.M.

De Fine Ultimo Hominis. By Petrus Lumberras, O.P. Madrid, Spain, Ediciones Studium de Cultura, 1954. pp. x, 129.

De Spe et Caritate. By Petrus Lumberras, O.P. Madrid, Spain, Ediciones Studium de Cultura, 1954. pp. xii, 256.

In 1935 Father Peter Lumberras, noted Spanish Dominican theologian and author published the first book of a twelve volume series of *Praelectiones Scholasticae* on the *Secunda Pars* of St. Thomas. The present two volumes are numbers I and VIII in logical order, but chronologically are the tenth and eleventh to appear. The publishers indicate that the twelfth volume *De statibus hominum* will be available soon.

Father Lumberras gives a brief explanation of his purpose in volume I, where he indicates that the task of the professor of the *Summa* is to expound and defend the text of St. Thomas, and to apply it to modern problems. Important as are the great Thomistic commentators in this exposition and defense, their length and the profundity of their doctrine is often an obstacle to beginners. The author serves as a helpful guide, concisely treating the articles, but not merely in the summary fashion of the manualist. With balance and clarity he exposes the text of the Angelic Doctor, showing throughout a mastery of classic and modern authors, a strict fidelity to the mind of St. Thomas, and profound theological thought. These *Praelectiones* can be strongly recommended to serious students of St. Thomas.

J.M.H.

- S. Thomae Aquinatis In Aristotelis Libros Peri Hermeneias et Posteriorum Analyticorum Expositio. Edited by Raymond M. Spiazzi, O.P. Turin, Italy, Marietti, 1955. pp. xviii, 439.
- S. Thomae Aquinatis In Librum De Causis Expositio. Edited by Ceslaus Pera, O.P. With an Historical Introduction by Sac. Peter Caramello. Turin, Italy, Marietti, 1955. pp. lviii, 173.

Continuing its policy of offering St. Thomas' works in convenient manual editions, Marietti publishers now makes two more commentaries available. The Commentary on the *Peri Hermeneias* of Aristotle will be of special appeal to all serious students of Logic, while metaphysicians and theologians will find that on the *De Causis* particularly helpful and enlightening. Cardinal Cajetan's completion of the Angelic Doctor's commentary on the *Peri Hermeneias* has been included so that Aristotle's entire book is treated. The edition of the *De Causis* has been greatly enhanced by the inclusion of an excellent historical introduction and by the skillful supplementing of each lesson with the editor's observations on the text, the doctrine, and its applications.

C.M.B.

BRIEF REVIEWS

Integration of the curriculum is a vexing problem for educators, but Sister Mary Muriel, R.S.M., has found a partial solution that she wants to share with others. How can students be given a "Catholic" view of created reality? The 16th century Spanish Dominican theologian and spiritual writer, Louis of Granada, had such a view of the reflection of God in creatures. Book Two of Volume I of his *Summa of the Christian Life* (reviewed in *Dominicana*, December, 1954, p. 394) is admirably suited as supplementary reading for high school students of religion and science. Sr. Muriel and her staff introduced this on a trial basis, and its success led them to ask the publisher, B. Herder & Co. to reprint this portion with an inexpensive binding. The publishers readily agreed, and *Wisdom's Workshop* is the result. We can only join Sister Muriel, who wrote the brief Foreword, in praising this inexpensive, but very valuable book. (Translated by Jordan Aumann. pp. 121. paper, \$1.00).

Mary and the Saints of Carmel is a small, attractively-bound book written for tertiaries 'to foster the growth of the spirit of Carmel.' All the Carmelite saints and blessed and the feasts of

Mary celebrated by that Order are represented here by a sketch of one or two paragraphs and an accompanying picture. No mention is ever made of what the precise spirit of Carmel is, nor do the sketches explicitly say how the particular saint or blessed exemplifies this spirit. Occasionally the prayer of the proper Mass will concisely point out one or two characteristics which, we must assume, epitomize this spirit, but the sketches never capitalize on it. (By Valentine L. Boyle, O. Carm. Chicago, Carmelite Third Order Press, 1955. pp. 185. \$1.50.).

Marquette University's Aquinas lecture of 1955, given by Dr. Charles O'Neil on the subject *Imprudence in St. Thomas Aquinas*, was recently reprinted in book form. This twentieth lecture in the series which originated in 1937 exposes the vice opposed to the cardinal virtue of prudence, as it appears in II-II of the *Summa Theologica*, qq. 53-55. Dr. O'Neil graphically illustrates this vice—for our speculative consideration only, he emphasizes—by contrasting the Aristotelian with the Thomistic concept of a moral man. His occasionally rather high-handed dealing with Aristotle may cause the critical reader some discomfiture, but his respect for St. Thomas and very strict adherence to the spirit and the letter of the Angelic Doctor is a more than adequate compensation. (By Charles J. O'Neil, Ph.D. Milwaukee, Wisconsin, the Marquette University Press, 1955. pp. 176. \$2.00.).

The Golden Man is a golden legend. "Legends are not pious nonsense, but attempts to say by means of symbols things which seem to defeat any other means of expression" (p. vii). Herein are presented to youth, perennially anxious for stories, nine edited excerpts from the Golden Legend of James de Voragine, adapted especially for children. Blessed James, Dominican Bishop of Genoa, a preacher of the 13th Century, wrote a classic imbued with his own warm personality and rich background of folklore. His symbols are of lesser moment than the fact, so that legends of Saints Christopher, Roch, James Chopped-to-Pieces, Edward, Andrew, and many more rose from his pen to praise the Maker of Saints. Presented here in a simple, straight-forward style, they are eminently suitable for children, but can be read with profit by anyone. (By Anthony Ross, O.P. Illustrated by Mary Taylor. Westminster, Maryland, The Newman Press, 1955. pp. viii, 99. \$2.00.).

Serious students of philosophy will welcome the English publication of *A Short History of Philosophy*, covering the gradual development of human thought from Greek and Roman times through the Bergsonianism and Neo-Thomism of the modern era. Written in

a smooth and very intelligible style, it is an excellent contribution to Catholic philosophical literature. The author's remarkable abilities to analyze, summarize, and organize the various doctrinal schools render this work useful not only as a text but also as a handy reference volume. Occasionally, however, exception must be taken with his interpretation of some systems and especially with his apparent fusion and identification of Thomism and Neo-Thomism. (By F. J. Thonnard, A.A. Translated by Edward Maziarz, C.P.P.S. New York, Desclee Co., Inc., 1955. pp. x, 1074. \$6.50.).

The fairly recent publication of a revised edition of *The Formation of a Lay Apostle* is timely and welcome, for the subject is a most important one in this day of emphasis on Catholic action. "More and more lay people and more and more priests and Bishops have come to see the necessary role and the function of the laity in the Church of this atomic age." Father Wendell, O.P., national director of the Dominican Third Order, has employed in the writing and now the revising of this little book his many years of experience in working with and training laymen to be leaders. The book, developing such necessary subjects as how to arrange one's daily schedule to meet the exigencies both of one's state in life and of the Church he has volunteered to serve, is most useful not only to intelligent and interested lay people, but to religious and priests who have the obligation of directing them. (By Francis N. Wendell, O.P. New York, The Third Order of St. Dominic, 1954. pp. 100. Hard cover, \$1.25, paper, \$0.50.).

Leaven of Holiness is a group of twelve conferences intended for religious. It covers such subjects as humility, tribulations, mortification, worldliness, and the particular examination. Father Doyle has produced a well-written, fresh treatment of the major stumbling blocks for religious, and his clear exposition coupled with a deep understanding of the spiritual life makes the book very pleasant reading. Of particular value to all religious is the conference entitled "God's Ways Are Strange Ways" in which the author gives solid advice on the fundamental virtues of a religious. The book is especially suitable for religious women, but the busy parish priest will find in it a wealth of meditation and sermon material. (By Rev. Charles Hugo Doyle. Westminster, Maryland, The Newman Press, 1955. pp. vii, 242. \$3.50.).

In order that their founder, Father Louis Querbes, become more widely known to interested Catholics, the Clerics of Saint Viator have published *The Many-Hearted Catechist*, a pamphlet about his saintly life. From his experiences as a priest in revolution-infested

France, Father Querbes, who lived from 1793 until 1859, reasoned that "ignorance destroys faith and morals," and determined to remedy the situation by establishing the Society of the Clerics of Saint Viator. Named after a fourth century French Saint, the Viatorians, as they came to be known after their approval by Pope Gregory XVI in 1839, have as their aim the ideal of Father Querbes: "the teaching of Christian doctrine" wherever it is needed. (Prepared by the Louis Querbes Commission, Arlington Heights, Illinois, 1955. pp. 62. \$0.15.).

BOOKS RECEIVED — MARCH, 1956

- THE AMERICAN CATHOLIC FAMILY. By John L. Thomas, S.J., Englewood Cliffs, N. J. Prentice-Hall, Inc., 1956. pp. xii, 471. \$7.65.
- THE FLOOD AND NOAH'S ARK. By Andre Parrot. New York. Philosophical Library, 1955. pp. 75. \$2.75.
- GOD'S COLOR BOOK. By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 32. \$0.35.
- THE LIFE OF LITTLE SAINT PLACID. By Mother Geneviève Gallois, O.S.B. Foreword by Marcelle Auclair. New York. Pantheon Books, Inc., 1956. pp. 119. \$1.75.
- OUR CHILDREN AND THE MASS. By Rev. A. de Sauveboeuf. Chicago, Illinois. Fides Publishers, 1956. pp. 82. \$1.00.
- QUESTIONS AND ANSWERS. By Cecily Hastings. New York. Sheed and Ward, 1956. pp. vii, 245. \$3.00.
- SOEUR ANGELE AND THE GHOSTS OF CHAMBORD. By Henri Catalan. New York. Sheed and Ward, 1956. pp. 188. \$2.50.
- THE TOWER OF BABEL. By Andre Parrot. New York. Philosophical Library, 1955. pp. 75. \$2.75.
- THE CHRISTMAS SPIRIT. By Rev. Edward J. Sutfin. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 154. \$3.00.

PAMPHLETS RECEIVED

- APPRECIATION OF THE DIVINE OFFICE. Translated by T. Lincoln Bouscaren, S.J. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 20. \$0.10.
- CARMEL—MARY'S OWN, A History of the Carmelite Order in Three Parts. By Very Rev. Enrique M. Esteve, O.Carm., and Very Rev. Joaquin M. Guarch, O.Carm. Translated from the original Spanish and edited by Very Rev. Gabriel M. Pausback, O.Carm., Chicago, Illinois. Carmelite Third Order Press, 1954 and 1955. pp. 64, 70, and 68. \$0.25 (each part).
- THE HELP OF HIS GRACE, The Story of a Benedictine Sister. By Sister Jean Marie, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1955. pp. vi, 108. \$0.50.
- PADRE MAGIN CATALA, O.F.M., The Holy Man of Santa Clara. Compiled by Aloysius S. Stern, S.J. San Francisco, California. University of San Francisco, 1955. pp. 20. No charge.



ST. JOSEPH PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. W. H. Olson on the death of his father; to Bro. David Dennigan, O.P., on the death of his mother; to the Rev. J. D. Donovan, O.P., and the Rev. J. L. B. Kilkenny, O.P., on the death of their sisters; to the Rev. C. V. Lucier, O.P., and the Rev. P. V. Manning, O.P., on the death of their brothers.

ORDINATIONS On February 2, at the National Shrine of the Immaculate Conception, Catholic University, Washington, D. C., His Excellency the Most Rev. P. J. O'Boyle, Archbishop of Washington, D. C., ordained student Brothers Hilary Intine, Angelus Murphy, and Gregory Doherty to the Subdiaconate.

PROFESSION On January 10, at the Dominican House of Studies, Washington, D. C., the Very Rev. G. C. Reilly, O.P., Prior, received the first simple profession of Bro. Albion Benedict Morris, O.P., laybrother.

ELECTIONS AND APPOINTMENTS The Very Rev. W. D. Marrin, O.P., Provincial, has announced the election of the Very Rev. D. L. Shannon, O.P., as Prior of St. Vincent Ferrer Priory, New York City; the election of the Very Rev. K. C. Sullivan, O.P., as Prior of St. Pius Priory, Providence, R. I.; the appointment of the Very Rev. J. J. Costello, O.P., as Sub-Prior of St. Vincent Ferrer Priory, New York City.

GOLDEN JUBILEE The Parish of the Holy Name of Jesus, Philadelphia, Pa., observed the Golden Jubilee of its institution on October 16-18. Included in the celebrations were a solemn Mass of Thanksgiving at which His Excellency the Most Rev. J. F. O'Hara, C.S.C., D.D., Archbishop of Philadelphia, presided; a solemn Mass for the living members of the parish celebrated by Dominican native sons of the parish; a solemn requiem Mass for deceased members of the parish; and a parish reunion. The Dominican Fathers first came to Holy Name Priory in 1912; the present church dates to 1921.

DIAMOND JUBILEE The Third Order Chapters of the Immaculate Conception and Our Lady of Fatima of Washington, D. C., joined the Provincial Capitular Diffinitory and the community of the Dominican House of Studies in celebrating the diamond jubilee of the Feast of the Patronage of St. Thomas Aquinas. On November 13, a solemn Mass was celebrated in the House Chapel with a sermon delivered by the Very Rev. E. F. Smith, O.P., Regent of Studies and President of the Pontifical Faculty.

DEDICATION On December 8, Feast of the Immaculate Conception, His Excellency the Most Rev. J. J. Russell, D.D., Bishop of Charleston, S.C., solemnly dedicated Our Lady of Springbank Mission, Kingstree, S. C. Over 40 priests and 80 sisters, representing more than 10 communities, joined a large delegation of laity in witnessing the ceremonies. The Rev. P. P. Walsh, O.P., is superior of the Mission. The Very Rev. W. D. Marrin, O.P., Provincial, and the Rev. J. M. Smith, O.P., participated in the dedication ceremonies.

HONORS During the Homecoming Week celebrations of Catholic University of America, Washington, D. C., held November 11-13, the Rev. H. I. Smith, O.P., Dean of the School of Philosophy, was honored by the faculty and students for his completion of 50 years service to the University. Since 1905, except for a brief period, Fr. Smith has been engaged in working for or at the University. On December 10, he was tendered a testimonial banquet and was presented with a silver plaque.

GRANTS On December 13, it was announced by the Very Rev. R. J. Slavin, O.P., President of Providence College, that a \$360,100 endowment had been granted to the College for educational purposes by the Ford Foundation. Based on an approximation of faculty salaries, the grant will aid the 74 Dominican priests and 26 lay teachers on the staff.

The College will also share with 21 other New England colleges a \$2000 grant by the General Foods Fund, Inc., to the New England Colleges Fund, Inc.

UNITY OCTAVE On January 20, the Rev. H. I. Smith, O.P., Dean of the School of Philosophy, Catholic University, was the principal speaker at the Chair of Unity Octave ceremonies held in the National Shrine of the Immaculate Conception.

On January 25, at the Cathedral of Sts. Peter and Paul, Providence, R. I., the Rev. E. J. Hyde, O.P., missionary recently returned from China, was the principal speaker at Chair of Unity exercises held there. The Veridames and Third Order of Providence College and the Providence College Glee Club under the direction of the Rev. L. S. Cannon, O.P., were in attendance. The Very Rev. R. J. Slavin, O.P., College President, officiated at Benediction.

LECTURES A series of lectures on industrial problems was given by the newly organized Thomistic Institute of Industrial Relations of Providence College from October 31 to November 28. The Institute is sponsored by the Labor-Management Guild of Providence College under the moderation of the Rev. C. B. Quirk, O.P. The weekly lectures, given by National, State, and local representatives of labor and management, had as their object the discussion of moral principles and economic factors necessary for better worker-manager relations.

On December 5, the Rev. V. M. Martin, O.P., Lector Primarius of the Dominican House of Studies, Dover, Mass., delivered the fourth in a series of theological lectures sponsored by Newton College of the Sacred Heart, Newton, Mass. Fr. Martin is one of the founders of the American Mariological Society.

On December 7, before the assembled students and faculty of the Dominican House of Studies, Washington, D. C., the Rev. J. M. Oesterreicher, head of the Institute of Judaean-Christian Studies at Seton Hall University, spoke on the work of the Institute and of their new publication, *THE BRIDGE*, a yearbook of Judaean-Christian studies.

On January 24, the Very Rev. F. J. Connell, C.S.S.R., Dean of the School of

Theology, Catholic University, Washington, D. C., addressed the same audience. A noted moralist, Fr. Connell spoke on current problems in medical ethics.

BLACKFRIARS GUILD The Rev. T. D. Rover, O.P., has been appointed to head the script department of Blackfriars Theatre Guild of New York City. Ordained in 1951, Fr. Rover is a graduate of Georgetown College and Law School, and the Yale University Theatre School.

"The Bamboo Cross," a Blackfriars play which enjoyed an extraordinary run in New York last spring, was presented on Jane Wyman's Fireside Theatre program on Television December 6.

FATIMA STATUE A sixteen foot Carrara marble statue of the Immaculate Heart of Mary will be carved in Italy by the Rev. T. M. McGlynn, O.P., of St. Stephen's Priory, Dover, Mass. The niche over the main portal of the Basilica of Our Lady of the Rosary of Fatima has been reserved for this statue which will be a copy of the one Fr. McGlynn carved under the direction of Sister Lucy, to whom Our Lady appeared. Plans call for a dedication in Portugal on May 13, 1957, the 40th anniversary of the first apparition.

CORRESPONDENCE COURSE On December 8, the Springbank Correspondence Course was formally inaugurated by the Dominican House of Studies, Washington, D. C., to aid in the convert work begun by Our Lady of Springbank Mission and Christ the King Motor Chapel of South Carolina. Each applicant will have a Dominican Student Brother as his instructor. The Rev. P. P. Walsh, O.P., of Our Lady of Springbank, and the Rev. J. F. Whittaker, O.P., of the Dominican House of Studies, serve as directors, with Brother Angelus Murphy, O.P., as General Secretary.

TV-RADIO Two series of educational television programs were sponsored by Providence College on local Providence channels. On November 15, the "Torch of Learning" program began its fourth year, featuring panelists from the College faculty. On December 5, a new series was begun by the Rev. J. U. Bergkamp, O.P., entitled "Our Political Heritage—A Study of Presidential Elections."

A series of 12 radio talks entitled "Understanding Catholics" is being presented by Radio Station WGAY, Wheaton, Maryland, from February 5 to April 22. Broadcast under the auspices of the Washington Catholic Evidence Guild, and directed by the Rev. C. A. Hart of Catholic University, the scripts were written and produced by student Brothers from the Dominican House of Studies, Washington, D. C.

WELCOME HOME Climaxing individual celebrations honoring the Province's three newly returned Chinese Missionaries, the Very Rev. F. A. Gordon, O.P., the Rev. J. E. Hyde, O.P., and the Rev. J. G. Joyce, O.P., a joint celebration was held on January 11 at St. Vincent Ferrer Church, New York City. Fr. Gordon celebrated a solemn Mass of Thanksgiving, assisted by Fr. Hyde and Fr. Joyce, in the presence of numerous religious and laity. Fr. Gordon was honored by the Order with the title Preacher General. The Rev. R. E. Vahey, O.P., Mission Director, preached the sermon. A testimonial banquet was held later.

VISITOR His Excellency the Most Rev. F. B. Cialeo, O.P., Bishop of Multan, Pakistan, was a recent visitor to the Province.

FOREIGN CHRONICLE

- ROME** The Most Rev. Michael Browne, O.P., Master General, offered the Requiem Mass for the Very Rev. L. Fanfani, O.P., socius from the Italian province to the Master General, and a noted theological author.
- MANILA** The Very Rev. S. Sancho, O.P., who received his theological training in Washington, D. C., has been re-elected Provincial of the Province of the Most Holy Rosary of the Philippine Islands.

ST. ALBERT'S PROVINCE

- CONDOLENCES** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. Albert Moraczewski, O.P., on the death of his father.
- RECEPTION** On February 6. Bro. Martin Vasquez received the habit of a laybrother for the Province of Holland from the Very Rev. George Kinsella, O.P., Prior, at St. Peter Martyr Priory, Winona, Minn. On December 7, Bro. Mario Rogers received the habit of a laybrother from the Very Rev. P. M. J. Clancy, O.P., Prior, at the Dominican House of Studies, River Forest, Ill.
- PROFESSIONS** At Saint Peter Martyr Priory, Winona, Minn., the Very Rev. George Kinsella, O.P., Prior, received the Simple Professions of the following Brothers:
On November 18, Bro. Valentine McInnes, O.P., cleric.
On December 12, Bro. De Porres Smith, O.P., laybrother.
- ORDINATIONS** At Saint Rose Priory, Dubuque, Iowa, on November 1, the Most Rev. Leo Binz, Archbishop of Dubuque, conferred the Diaconate on Bros. Philip Cantlebury, Kilian Downey, Cyril Fabian, Chrysostom Geraets, Emmanuel Holzer, Hyacinth Maguy, Alphonsus Mainelli, Jude McGovern, and Charles Norton.
On the same day he also conferred the Minor Orders of Porter and Lector on Bros. Maurice Johnston, Patrick Gaynor, Marcolinus Nouza, Matthias Walsh, Austin McGinley, Thaddeus Sehlinger, Benedict Meis, Joseph Haddad, Andrew Kolzow, Timothy Gibbons, John Rock, Luke Feldstein, Louis Bertrand Kroeger, and Anthony Schillaci.
In Menlo Park, California, the Most Rev. Merlin J. Guilfoyle conferred Orders on the following brothers from the Province of Saint Albert the Great:
On September 17, Bros. Hilary Burke, Louis Carter, Peter Otillio, Ferrer Ryan, Francis Shaw and Aquinas O'Leary received Tonsure. The following day they received the minor Orders of Porter and Lector.
On September 18, the Subdiaconate was conferred on Bros. William Bernacki, Ignatius Campbell, Stanislaus Gorski, Victor La Motte, Celestine Walsh, and Sylvester MacNutt.
- VISITORS** Rev. Paul Egli, O.P., a Missionary to Japan from Canada, Rev. Dominic Moreau, O.P., missionary to the Belgian Congo from the Province of Saint Rose in Belgium, and the Most Rev. E. Leven,

recently consecrated auxiliary Bishop of San Antonio, Texas, were recent visitors to the Province.

The Rev. Eugene Hyde, O.P., and the Rev. Gerald Joyce, O.P., missionaries to China, recently released from imprisonment by the Chinese Communists also visited the Province, and spoke to the students.

HOLY NAME PROVINCE

NECROLOGY

On January 3, a Solemn Requiem Mass was celebrated in St. Dominic's Church, Benicia, Cal., for the repose of the soul of Brother Philip Purtill, O.P., who died on December 31, in the twenty-second year of his profession as a Dominican laybrother. He was seventy-five years of age. The celebrant for the funeral Mass was the Very Rev. H. F. Ward, O.P., Prior of the House of Studies; the Deacon, the Very Rev. Stephen T. Connelly, O.P.; the Sub-deacon, Rev. F. D. Hoffman, O.P. The Very Rev. A. L. Naselli, O.P., preached the sermon. Interment was in the Dominican cemetery, Benicia.

CONDOLENCES

The Fathers and Brothers of the Province extend their sympathy to Father R. G. Feehan, O.P., on the death of his mother and to Father M. M. Donnelly, O.P., on the death of his father.

ORDINATIONS

On December 18, in the chapel of St. Patrick's Seminary, Menlo Park, the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, ordained the following Brothers: to the Diaconate; William Bernacki, Ignatius Campbell, Stanislaus Gorski, Victor La Motte, Celestine Walsh; to the Orders of Acolyte and Exorcist; Vincent Foerstler, Raymond Parsons, Louis Robinson, Peter Miles, Pius Rummel, Hilary Burke, Louis Carter, Peter Otillo, Francis Shaw, Ferrer Ryan, Aquinas O'Leary; at the same ceremony Brothers Finbar Hayes, Terence Holachek and Bernard O'Reilly received the Tonsure.

VISITOR OF NOTE

The Province was honored recently by the presence of the Most Rev. Francis Benedict Cialeo, O.P., Bishop of Multan, Pakistan. During this, his second visit to California, Bishop Cialeo, a member of the Roman Province, renewed acquaintance with the House of Studies, where he spoke to the students of the problems of his vast missionary diocese, and then visited the new temporary headquarters for the Thomas Aquinas Institute in Los Angeles.

DIAMOND JUBILEE

On December 27, at the Church of the Blessed Sacrament, Seattle, in the presence of the Archbishop of Seattle, the Most Rev. Thomas A. Connelly, D.D., the Bishop of Yakima, the Most Rev. Joseph P. Dougherty, D.D., the Dominican Provincial, the Very Rev. Joseph Fulton, O.P., and fellow priests and religious from all over the West, Father Christopher Vincent Lamb, O.P., offered a Solemn Mass in celebration of his Diamond Jubilee as a priest. All the Fathers and Brothers of the Province of the Holy Name join in offering their senior member their sincere congratulations on his sixty years of priesthood.

SISTER'S CHRONICLE

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

The Catholic Schools Forum of the Nebraska Music Teachers Association conducted a music workshop at Boys Town in October. Sisters Rosalie, Pauletta, Georgine, Claudia and Casimir were present. Sister Casimir was elected Chairman of the Church Schools Forum of the Western Division of the N. M. T. A.

At the Tennessee Teachers Institute of October Sister Albertus Magnus directed a panel on reading and story telling; Sister Mary Margaret led a discussion on audio-visual aids in the library.

Sisters Anne Raymond, Jamesetta and Albertus Magnus represented Saint Agnes Academy and Siena College, Memphis, at the November meeting of the Southern Association of Colleges and Secondary Schools held in Miami.

Sisters Paschal and Mary Aloysius attended the fall Institute for Hospital Accountants held in Louisville.

Sister Columille presented a paper at the November P.T.A. meeting of the Camden diocese.

Solemn Requiem Mass was offered in the convent chapel for Sister Catharine Francis Galvin who died December 2 at Saint Joseph Hospital, Memphis, in the fortieth year of religious profession. R.I.P.

On December 18 Solemn Pontifical Mass was sung by the Most Rev. James McManus, C.S.S.R., on the grounds where the new Colegio San Carlos is being constructed in Aguadilla, Puerto Rico. Present for the Mass and ground breaking ceremonies were: Fathers Vincent Hefner, C.S.S.R., Christopher Daughan, C.S.S.R., James Ferris, C.S.S.R., Sisters Consilia and Consuela of Santa Marie University, Ponce.

The Rev. Malcolm S. Willoughby, O.P., presided at the clothing of six postulants on February 1.

The golden jubilee of religious profession will be commemorated by Sisters Rosine, Immaculata and Alexandrine on April 30. The silver anniversary of religious profession was marked by Sisters Mary Henry, Thomas a'Kempis, Elizabeth Marie, Albertus Magnus, Emmanuel, Mary Magdalen and Jean Clare on March 7.

Congregation of Our Lady of the Sacred Heart, Springfield, Illinois

Ground was broken on January 17 for the new infirmary which will be connected with the existing Chapel and convent.

The Fourth Annual Hospital Accounting Institute was held in Little Rock, Arkansas, November 8-10. Sister M. Rita Rose, O.P., Administrator of Rogers Memorial Hospital, Rogers, Arkansas, was elected Vice-President of the Arkansas Chapter of the American Association of Hospital Accountants.

Sister M. Josephine Therese, O.P., of St. Dominic's Memorial Hospital, Jackson, Mississippi, was on the Accreditation Panel at the annual meeting of the Mississippi State Association of Medical Record Librarians held in Jackson, November 17-18.

Our three hospitals were included in the Ford Foundation grants.

Immediately preceding the reception and profession ceremonies in January, a retreat was preached by the Rev. John P. Houlihan, O.P., who recently returned from the Dominican Mission in Japan. On January 3, fourteen received the habit, and on January 4, seven novices made profession for three years and ten sisters pronounced their perpetual vows. The Most Rev. William A. O'Connor officiated

and the Rev. J. Cullen O'Brien, Diocesan Director of Vocations, preached the sermon.

On January 1, ten sisters were honored on the occasion of their silver jubilee of religious profession.

Mother M. Imelda, O.P., and Sister M. Henry, O.P., Mistress of Novices, attended the Sister Formation Conference, Mundelein College, Chicago, Illinois, January 27-28.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Sisters Marie Alphonse, Charatina, Georgia and Cecile died recently. R.I.P.

The Rev. Jordan J. Gannon, O.P., Holy Cross Priory, Sligo, Ireland visited St. Clara Convent and spoke to the Sisters and students on "Our Lady of Fatima." The Rev. Mario Marino, O.P., director of the Fra Angelico Centenary Commemorations in Italy, addressed the Community on Fra Angelico.

At the Regional Convention of the Catholic Press Association held at St. Catherine's High School, Racine, Wisconsin, Sister Mary Grace spoke on THE FIVE C'S FOR COMPETENT CHRISTIAN WRITERS and Sister Jeremy on WRITERS SHOULD READ.

Sister Myra attended a meeting of Wisconsin Novice Mistresses at the Notre Dame Motherhouse, Milwaukee, Wisconsin.

On December 6, Sister Francis Assisi spoke at a Vocation Meeting at St. James School, Kenosha, Wisconsin. Fifteen hundred elementary school pupils of grades five through eight attended.

On December 12, the Rev. James M. Dempsey, O.P., showed colored films of the work of the Dominican Fathers in Lagos, Nigeria. A flourishing school for one thousand boys is conducted there.

On December 13, Rosary College was notified of a grant from the Ford Foundation.

On December 30, the customary Mass of reparation for the past year was offered and on December 31, one of thanksgiving for the graces and blessings enjoyed during 1955.

About a hundred young women interested in religious life made a day of recollection at St. Clare Convent. It was conducted by the Rev. John F. Connell, O.P., of St. Rose Priory, Dubuque.

Mother Benedicta, Sister Peter and Sister Myra attended the Midwest Regional Meeting of the Sister Formation Conference, January 27-28, at Mundelein College, Chicago.

Reception and Profession ceremonies were held on February 3. The Very Rev. Edward L. Hughes, O.P., Provincial, presided.

St. Cecilia Congregation, Nashville, Tennessee

Sister Immaculata Boyle, O.P., died at St. Cecilia convent on December 17, in the forty-third year of her religious profession. R.I.P.

The Most Rev. William L. Adrian, D.D., and a large delegation of the clergy of the Nashville diocese, took part in the closing exercises of the Forty-Hours Devotion, held in the St. Cecilia chapel, January 8-10.

On the feast of the Purification, February 2, nineteen students of St. Cecilia Academy were received into the Sodality of the Blessed Virgin Mary, by the Rev. William E. Morgan, chaplain.

Six Postulants received the Dominican habit from the hands of the Most Rev.

Bishop Adrian on March 4. The sermon for the occasion was preached by the Rev. William L. Whalen, O.P.

Sister Adrienne Marie Yerhart, Sister Mary Ellen Love, and Sister Mary Frederick Eckman, made first profession in the convent chapel on March 7. The Rev. William E. Morgan, chaplain, presided at the ceremony of profession, and preached.

Foreign Mission Sisters of St. Dominic, Maryknoll, New York

BAMBOO CROSS, the story of two Maryknoll Sisters in Communist China, was presented on the FIRESIDE THEATRE Program, over the NBC-TV network, December 6. Jane Wyman played the leading role. The play was originally produced by Blackfriars in New York City last spring. Sister Maria del Rey of Maryknoll went to Hollywood for the making of the film, and acted as technical adviser.

At the National Conference of Catholic Charities Annual Meeting, held at Grand Rapids in November, 1955, Sister Victoria Francis of Maryknoll was elected one of the Vice-Presidents.

At the Fordham Conference of Mission Specialists January 21-22, Sister Mary Juliana read a paper on THE USE OF THE DRAMA, MUSIC, AND DANCE, in teaching religion. A group of children from St. Anthony's School in the Bronx, under the direction of Maryknoll's Sister Clare Marie, gave a demonstration of "musical catechetics."

Sister Maria Pia, Regional Superior Middle America, has been appointed Superior of the Maryknoll Sisters' Motherhouse, to replace Sister Jeanne Marie who has been released to write a life of Mother Mary Joseph. Sister Maria Pia took office on February 5.

Sister Jeanne Marie has also been appointed President of Maryknoll Teachers' College, Maryknoll, N. Y., to fill the vacancy left by the death of Mother Mary Joseph Rogers.

Baptized Catholics in Taiwan increased one hundred percent in two years. Sister Rita Marie of Miao Li, Taiwan, writes that the Sisters cannot keep up with the requests for instructions. Maryknoll Sisters in Taiwan instructed some 3,000 non-Christians in 1955, 625 of whom had the joy of receiving baptism.

SISTERS CARRY THE GOSPEL by Sister M. Marcelline of Maryknoll, will be published the end of March. Sister describes in this book the work of direct evangelization undertaken by Maryknoll Sisters, guided by the late Bishop Ford.

Sister M. Marcelline, presently in Hong Kong, was an observer at the first Asian meeting of the Lay Apostolate in Manila, P.I., held December 3-8, 1955. Two other Maryknollers, Sister Clement of Hong Kong and Sister Marie Elise of Kyoto, Japan, attended also.

Sister Maria del Rey's new book BERNIE BECOMES A NUN is due for publication on April 2nd; publishers are Farrar, Straus and Cudahy.

Sister Maria Giovanni had two booklets published recently. They are I LIVE THE MASS and STATIONS OF THE CROSS.

NUN IN RED CHINA, by Sister Mary Victoria, now appears in Chinese. It was translated by the United States Information Agency and published by the Union Press in Hong Kong.

Maryknoll Sisters recently suffered the loss of two Sisters. Sister Mary Clarice, formerly Angela Kemper of Portland, Ore., and Sister Mary Leo, formerly Marie Modic of Shenandoah, Pa. Both in late years were residents of Bethany Convent. R.I.P.

Dominican Retreat House, Convent of Our Lady of Prouille, Elkins Park, Pennsylvania

The Rev. Joseph A. McTigue, O.P., professor of Theology at Immaculata College, is conducting a series of lectures at the Dominican Retreat House in Elkins Park, for one hundred members of the Philadelphia Chapter of the National Laywomen's Retreat Movement.

Seventy-eight girls attended a Vocation Day conducted by Very Rev. E. Ferrer Smith, O.P., Regent of Studies for St. Joseph's Province on the First Sunday of Advent.

Ceremonies of Reception and Profession were held on February 13, Feast of St. Catherine de Ricci, Patroness of our Community. Mass was celebrated by the Most Rev. J. Carroll McCormick, D.D., Auxiliary Bishop of Philadelphia. The Very Rev. Philip F. Mulhern, O.P., preached the sermon.

A course of Theology for the Laity is being given at the Lucy Eaton Smith Convent in Philadelphia. Talks are being given by the following Dominican Fathers: Very Rev. George C. Reilly, O.P., Revs. Wm. A. McLoughlin, O.P., Mark Heath, O.P., and John T. Dittoe, O.P.

Family Retreats, for married couples, are being held at the Lucy Eaton Smith Convent on the first Sunday of every month. These retreats are arranged by our Sisters and sponsored by the Diocesan Archconfraternity for Christianity Home and Family.

The Dominican Sisters of the Perpetual Rosary, Union City, New Jersey

On Sunday, December 18, 1955, Sister Mary Columba, O.P., celebrated her Golden Jubilee of Profession in the cloister of the Dominican Sisters of the Perpetual Rosary in Union City, New Jersey. The sisters sang the Mass of thanksgiving and the sermon was preached by Rev. Frederick Harrer, C.P.

In the early part of January a pilgrimage from Philadelphia visited the Convent Chapel, which is the National Shrine of Blessed Martin de Porres, O.P. This annual pilgrimage is sponsored by the Rev. Norbert Georges, O.P.

St. Catherine's Motherhouse, Kenosha, Wisconsin

Sister M. Clotilda, Vocational Director accompanied by Sister M. Annunciata attended the Tenth Annual Wisconsin Catholic Action Convention February 3, 4, 5.

The Rev. Timothy M. Sparks, O.P., was a guest at the Motherhouse for a few days early in January.

The Rev. J. P. Considine, O.P., of River Forest, Ill., conducted a ten day Retreat at the close of which on February 11, two Sisters, Sister M. Louise and Sister M. Jordan made Perpetual Vows. On the same day the following Sisters made First Profession; Sister M. Celestine and Sister M. Peter of Kenosha, Wis.; Sister M. Ellen of Battle Creek, Michigan, and Sister M. Kevin of Green Bay, Wis. On February 10th, the following postulants received the Habit: Ione Osike, St. Monica, California, Mary Alice Rosebery, Emmett, Idaho, and Adelle Martinez, Albuquerque, New Mexico.

Monastery of Our Lady of the Rosary, Summit, New Jersey

On November 21, 1955, the Community of the Dominican Sisters of the Perpetual Rosary at Summit was raised to the rank of a major pontifical cloister when Archbishop Thomas A. Boland, S.T.D., executed the decree of the Holy See. His

Excellency celebrated a Pontifical Mass for the Community at 8:00 A.M., after which the solemn profession of vows took place. After the profession, Archbishop Boland consecrated the Community to the Immaculate Heart of Mary.

During the month of January Father James G. Joyce, O.P., with Father Dominic Ross, O.P., of Providence College visited the Shrine and related some of his experiences in China to the members of the Community.

Congregation of St. Mary of the Springs, Columbus, Ohio

Bishop Ready of Columbus will break ground for the Mother Stephanie Memorial infirmary on March 7.

Sister M. Cirina Cummins, O.P., died in St. Clare's Hospital, New York City, on January 28 in her fifty-third year in religion. Sister M. Coralita Cullinan, O.P., a member of the General Council and Supervisor of Schools, died at the St. George Hospital, Cincinnati, on February 3. During her thirty-seven years in religion, she had held many important posts including those of President of Albertus Magnus College and Dean of the College of St. Mary of the Springs. Sister M. Perpetua Powers died at the Motherhouse on February 7 in the forty-ninth year of her religious profession. Sister M. Rita Hughes, O.P., died at the Motherhouse on February 8 in her fifty-fourth year of profession. R.I.P.

The Sisters at Albertus Magnus College were privileged to have as their guests from December 23-31, the Dominican Nuns of Our Lady of Grace, whose monastery in North Guilford was destroyed by fire.

Frank J. Sheed lectured at the College of St. Mary of the Springs on February 12 on the subject of "Reading and Sanity."

Sister Charles Anne, O.P., novice mistress, and Sister Francis Gabriel, O.P., mistress of studies, attended the Sister-Formation Conference in Chicago, January 26-28.

Sister Thomas Albert, O.P., chairman of the department of sociology at Albertus Magnus College has been invited to teach at the three months workshop to be held in Everett, Washington this summer under the sponsorship of the Sister-Formation Group.

Sister M. Lauranna Stoll, O.P., was recently elected a member of the General Council. Sister is vice-president of Bishop Watterson High School, Columbus, and is completing her doctoral dissertation for the University of Laval.

Congregation of Saint Catherine of Siena, Racine, Wisconsin

Sister M. Gerold Thome died on November 26, 1955, in the thirty-fifth year of her religious profession. Sister Gerold was Dean of Dominican College for the past nine years.

Sister M. Anacleto and Sister M. Honora attended the American Educational Theater Association convention in Los Angeles, California, December 28-31. During the same week Sister M. Hortense and Sister M. Daniella attended the National Catholic Sociological Convention in Philadelphia, Penn.

Rev. Mother Mary Cleopha, Sister M. Theodore, and Sister M. Eunice attended the Midwest Sister Formation Conference at Mundelein College, Chicago, January 27 and 28.

Sister M. Samuel was recently appointed Dean of Dominican College.

Congregation of the Most Holy Rosary of the Sisters of Dominic, Mount St. Mary on the Hudson, Newburgh, New York

The Rev. Thomas McGlynn, O.P., on February 6, spoke to the Sisters on his anticipated trip to Portugal for his great undertaking: the sculpturing of the marble statue of Our Lady of Fatima at the entrance to the basilica at Fatima.

His work in Portugal has been made possible by the contributions of the Dominican Mothers General and the students and pupils under Dominican instruction in the United States.

The Rev. James Joyce, O.P., recently "exiled" from Communist China with his two fellow-priests, the Very Rev. Frederick A. Gordon, O.P., and the Rev. Joseph E. Hyde, O.P., visited Mt. St. Mary on January 17, celebrated Mass and spoke to the faculty and students of the Academy on the rigors of a two and one-half year solitary confinement under the present Red Regime. The deep sincerity and the glowing faith of Father Joyce deeply impressed his listeners.

Rev. Mother Christina Marie and Sister Mary Vincent recently visited the Community's schools in Caparro and San Lorenzo, Puerto Rico.

Sister Mary Seraphim O'Neil, O.P., died on January 3 in the 41st year of her Religious profession and Sister Mary Veronica O'Keefe, O.P., died on January 19 in the 50th year of her Religious profession. R.I.P.

Congregation of the Queen of the Most Holy Rosary, Mission San Jose, California

At the ceremony of First Profession on February 2, sixteen novices pronounced their vows for one year. The simple ceremony was preceded by a Solemn High Mass at which Rev. John J. Curran was celebrant and Rev. Stanley Reilly, representative of His Excellency Archbishop John J. Mitty, presided.

On March 11, Sister Barbara Marie Welliver of San Francisco made her first profession. The Very Rev. Benedict M. Blank, O.P., chaplain, presided at the ceremony as representative of His Excellency the Archbishop.

Sister M. Catherine and Sister M. Veronica died recently. R.I.P.

St. Dominic Convent, Everett, Washington

Eight sisters celebrated their silver jubilee of profession during January, 1956. Each of the sisters celebrated the jubilee with her local community in anticipation of the general celebration to be held in June. The sisters so honored are Sister Mary John Wingrove, Sister Catherine Mary Jerome, Sister M. Annella Kosenski, Sister M. Perpetua Haughian, Sister M. Estelle Sokytis, Sister M. Alma Martinez, Sister M. Agnes O'Keefe and Sister M. Grace Zambal.

On December 12, 1955, St. Joseph Hospital in Aberdeen and St. Helen Hospital in Chehalis received grants from the Ford Foundation. Within the very near future the entire second floor of the old hospital unit at St. Joseph's will be converted into a nursing home.

Father Stephen Jenner, O.P., conducted classes for the hospital sisters during the Christmas holidays. One was in Theology, the other, an historical approach to the Scriptures.

Sister M. Raphael Froetsch, a diamond jubilarian who first came to Aberdeen in 1897, died last October. R.I.P.

Second year novices are commuting daily to Seattle University for some of their preparatory training for nursing and teaching.

Sister M. Jean Frances, novice-mistress, is secretary of the regional Sister-Formation Conference.

Dominican Sisters of the Sick Poor, Mariandale, Ossining, New York

The Community's new foundation in the Archdiocese of Boston was opened on November 5, 1955. Known as Aquinas Convent, it is located in the Roxbury area of Boston. Archbishop Cushing said Mass at the convent for members of the Boston Fire and Protective Associations who donated the Chapel. Sister Mary Perpetua, Carlin, O.P., has been appointed superior and Sister Mary Christopher will serve as assistant superior and regional director of vocations.

Father Ignatius McGuinness, O.P., professor at St. John's University is giving a series of theology lectures at the Motherhouse.

Recent guests of the Community were three Dominican Rural Missionary Sisters on their way from the Motherhouse in France to Our Lady of the Bayous convent in Louisiana.

The Rev. J. E. Hyde, O.P., Dominican missionary, recently released from imprisonment in Red China, visited our Novitiate house at Mariandale where he gave an inspiring account of the Dominican Fathers' resistance to Communist indoctrination.

Holy Cross Congregation, Amityville, New York

At the Roundtables held at Bishop Loughlin Memorial High School, Brooklyn, on November 18, 1955, Sister M. Jean Clare, O.P., read a paper on the "Organization and Conduct of Mathematics Clubs in Senior High Schools," and Sister M. Regina Clare, O.P., was among the panelists who evaluated the teaching of business subjects in the high school.

The high schools staffed by the Sisters of the Congregation participated in the Annual Convention of the National Council of Teachers of English held in New York City at the Hotels Commodore and Roosevelt.

Several science teachers attended a very interesting and instructive lecture on Radioisotopes in Medicine at St. Vincent Hospital, New York City on January 6.

The Sisters took an active part in the first Kings County Diocesan Vocation Rally held at St. John's University and Prep from January 30 to February 1.

On March 4, the Sisters enjoyed a day of festivity at Dominican Commercial High School Auditorium where they assembled to celebrate the feast-day of Rev. Mother M. Bernadette de Lourdes, O.P., as Prioress General.

A large number of Sisters attended Our Lady's Forum for Sisters, sponsored by the Carmelite Fathers of New York City, on four successive Saturdays beginning February 18 and ending March 10.

Sister Mary Jeannette, O.P., chief pharmacist at Mary Immaculate Hospital, Jamaica, will be presented in March with an award by the American Pharmaceutical Association for the best hospital pharmacy display exhibited during National Pharmacy Week.

Sisters Mary Adeline, Alfred and Carolyn died recently. R.I.P.

Congregation of the Sacred Heart, Sisters of St. Dominic, Caldwell, New Jersey

The winter meeting of the Eastern Regional Unit of the National Catholic Educational Association was held at Caldwell College on February 18, 1956. Rev. Gus-

tave A. Weigel, Professor of Theology at Woodstock College, was the speaker at the general assembly.

Caldwell College will be host to the Annual Convention of the Student affiliates of the American Chemical Society of the North Jersey section in May.

The New Jersey Collegiate Press Association held a meeting at Caldwell College on Saturday, March 10, 1956.

Sister Mary Aquin is a member of the Publicity Committee for the Conference on College Composition and Communication, held in the Statler Hotel, New York City, March 22 to 24, 1956. Sister Aquin and Sister Immaculata are members of the Arrangements Committee for the Symposium in memory of Paul Claudel, sponsored by the Catholic Renaissance Society held in New York April 2 and 3, 1956.

Sister Maureen Elizabeth received her Master's Degree from the Catholic University in Washington, in June, 1955. Her major was Physical Chemistry. Sister M. Rosemond, O.P., of the High School Faculty has received an M.A. Degree from Catholic Classical Association April 21, 1956. Forty Sisters of the Community are continuing graduate studies at nine universities.

Caldwell College for Women has a research unit affiliated with the Institutum Divi Thomae in Cincinnati. Sister M. Joanna and Sister Bernadette Agnes are the Research Associates.

A large contribution was made by the Ford Foundation to Caldwell College. Caldwell College for Women was generously remembered in the will of Miss Eleanor Peregrine, who died in Bemus Point, New York, August 4, 1955. Miss Peregrine was a convert and a well known resident of Montclair, New Jersey.

The Parents and Friends Association donated to Rev. Mother Aquinas a check of \$750.00 for a side altar, tabernacle and candlesticks for the Convent Chapel.

Sister M. Herbert and Sister Helen Ruth are to serve on a Committee of the New York Catholic Classical Association April 21, 1956.

Sister M. Herbert and Miss Kroeplin attended a Workshop of The Catholic Round Table of Science on February 22.



